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Christian Courier

A Reformed Weekly, formerly known as *Calvinist Contact*

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Thinkbit

Sacrificial love does not spring from a longing to die but from a desire to have others live.

Editor's reflection

Group ships books to Third World theology schools

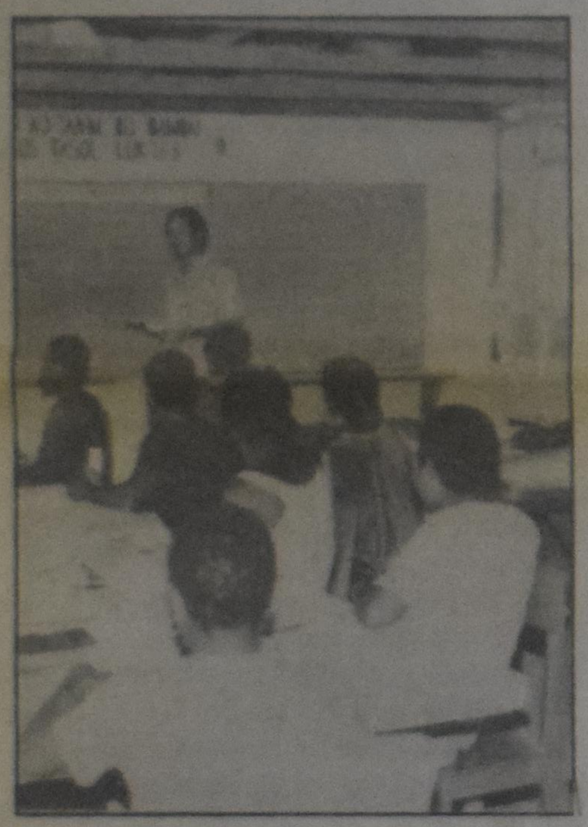

Photo: C.C. files

Theological students such as these Africans receive better quality preparation for ministry thanks to the work of organizations such as MATE.

Bill Fledderus

TORONTO — Many theology students in underdeveloped countries are eager to learn, but when they arrive at school they must cope with few or no books from which to study.

That lack of books led four Canadian Christians to form the Mission Advancing Theological Education (MATE) in 1986, explains the group's president and chief executive officer, Delvin Alexis. The charitable organization shipped 500 books in its first year and has shown steady growth since then.

MATE accepts donated theological books, catalogues them using a computer system and circulates the list to needy theological schools, says Alexis. It has also begun to purchase some books upon request. Computer match-ups and direct requests from the schools ensure that the books are sent where they are needed most.

At present, MATE works with schools in the Caribbean, Africa and India. It is staffed by volunteers, many of whom are pastors and teachers themselves. Alexis himself, formerly a missionary in Haiti, now works as a registered nurse in Toronto.

"We have a vision," he says. "The Lord willing, we would like to help develop a leadership of nationals who are thoroughly trained in God's Word and capable of offering strong Christian leadership in their countries."

"One of the things which motivates me personally is looking forward to the day when those Christian leaders begin to write and publish in their own countries, in order to address needs and issues which are pertinent to them."

MATE also ships donated educational equipment such as TVs, VCRs, typewriters and overhead projectors as well as coordinating short-term appointments for American library scientists who can help foreign schools make the most of the books they receive.

MATE receives most of its donations from North American seminaries, retiring ministers "who are downsizing their libraries" and churches. It also has agreements with several American publishers which allow it to purchase books at wholesale prices.

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Was it ten plagues that drove people to emigrate from Holland?.....p.11

Intervention in Somalia seen at best as necessary evil

Bert Witvoet

ST. CATHARINES, Ont. — Not everyone is enthusiastic about military intervention in Somalia by a United Nations force, though few want to speak against it. Many Christians, especially those who find themselves in the pacifist tradition, are concerned about the long-term effects of deploying combat soldiers throughout a foreign country in the name of peace.

The lines get very blurred, says Ed Epp, who works in Winnipeg for the Peace and Social Concerns arm of the Mennonite Central Committee of Canada (MCC Canada). "We are definitely against military intervention. Only if the U.N. force acts as a police force will we temporarily support what's happening in Somalia."

Peace cannot be forced

Epp questions whether U.S. Marines acting under the umbrella of the U.N. know what it takes to act like a police force. "At least the Canadian army trains its U.N. soldiers in the art of conflict resolution and what it means to be peacekeepers rather than just holding power over people," he says.

Television coverage of the situation in Somalia is very simplistic, according to Epp. Viewers are led to believe that U.N. forces are creating peace in this country torn by civil war. But the reality of what it takes to create peace is quite different, he believes.

Epp is opposed to the approach taken by U.S. leaders to force peace from the top down. "The Americans are negotiating with the warlords and thus putting even more power in their hands," he says. The approach of MCC and other peace groups is to work at the

see **OTHER** -- p. 2...

Happy New Year!

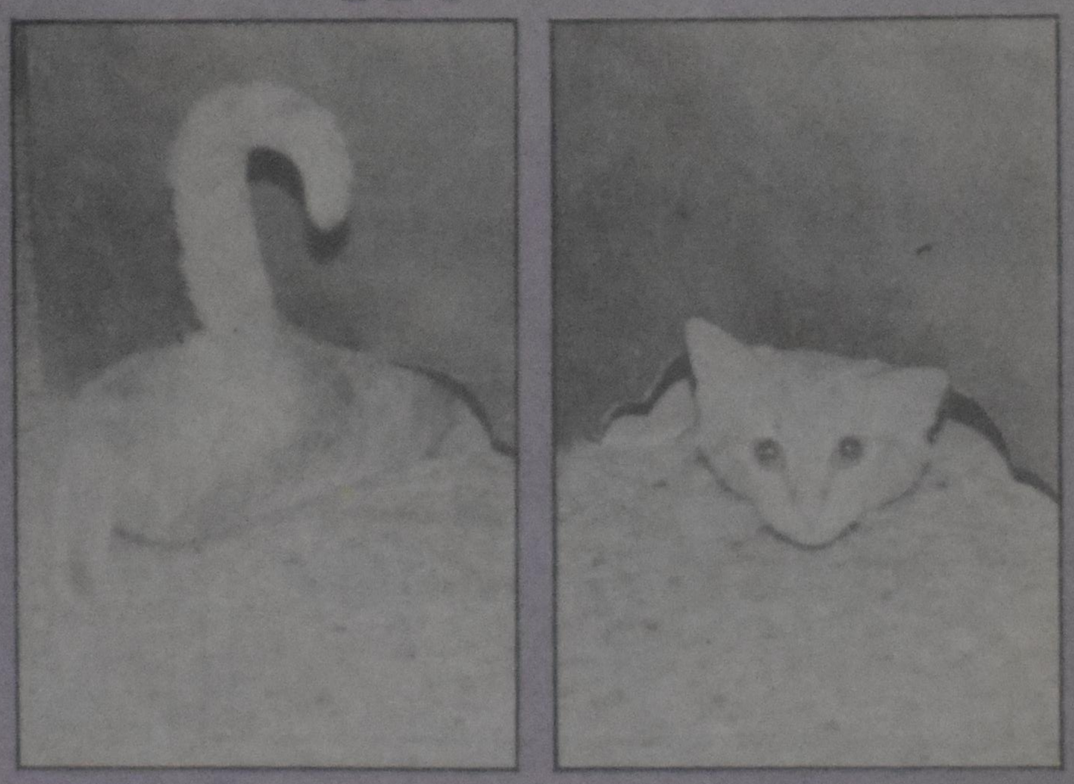

Photo: Alma Barkman

"The Lord will guard your going out and your coming in ..." (Psalm 121: 8).

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News

Somalia action not only option available, say aid workers

... continued from p. 1

grassroots level in an effort to establish peace between the clans.

Ernie Regehr of Project Ploughshares in Waterloo, Ont., believes that considering the level of need in Somalia the current U.N. action is basically a positive thing. "It's better than doing nothing," he adds.

But he does not see this kind of action as a long-term solution, nor would he like to see the United Nations turn such action into a general principle. "I recoil at the notion of military humanitarian aid," says Regehr.

Reports from aid workers in Somalia lead him to believe that other options could have been explored. Food could have been airlifted to isolated areas instead of all the food being channeled through Mogadishu, which leaves transports vulnerable to hijacking.

He also thinks that a previous commitment by the U.N. of sending 3,000 peace personnel could have played a significant role in maintaining civil order.

A need to understand causes

The fact that Eastern and Western powers used Somalia for strategic purposes in the past, that they supported one of the worst violators of human rights and that they are largely responsible for the superabundance of arms is "blood under the bridge," according to Regehr. If some countries are now driven by guilt or feel vulnerable to charges of apathy, that's fine with him.

But Regehr believes that the churches, who are in the business of care giving, need to understand what the causes of this turmoil are and what some long-term solutions might be.

Anger against warlords

Arie Van Eek, who speaks for the Christian Reformed Church's Committee for Contact with the Government (CCG), does not see his constituency struggling so much with the question of military intervention, but he agrees that present U.N. efforts do not get at the heart of the problems in Somalia.

"The emotion goes in the direction of those who are without food, and there is anger against the warlords, who are stealing the food we send to Somalia," says Van Eek. Some of this food is sent by the Christian Reformed World Relief Committee, which donates through the Canadian Foodgrains Bank.

Although Van Eek represents a church community that stands in the "Just War" tradition rather than the pacifist one, he equally laments the "lively weapons industry" that feeds weapons into areas of conflict such as Somalia, Yugoslavia and the Middle East.

There's a good deal of complicity in Canada, too, Van Eek believes. Although one needs a license to export weapons out of Canada, such licenses are not difficult to obtain, he says.

Pacifist ideals challenged

In the meantime, representatives of pacifist groups are meeting in Washington, D.C., to discuss their position on such things as U.N. military intervention in Somalia and Yugoslavia, reports Ernie Regehr.

And a front-page story in the December 14 issue of *Mennonite Reporter* asks: "Can Mennonites support peacekeeping forces as the only hope for a country that is fast destroying itself or must Mennonite pacifist ideals remain uncompromised?"

According to the same story "the MCC Peace Office in Winnipeg is beginning to formulate a statement on MCC's stance toward peacekeeping forces in unstable areas."

"Peter and Marja are in " will return in next week's issue

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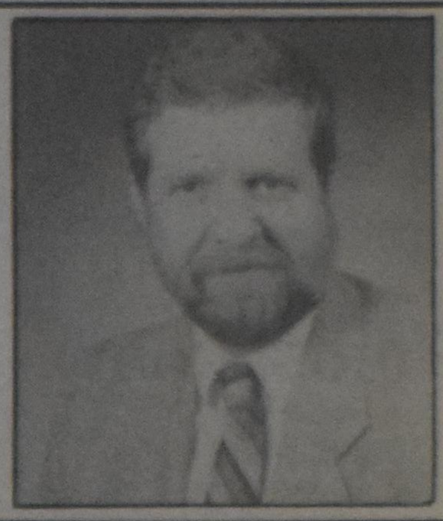

Jake Kuiken

Skating around the issue?

A colleague told me recently that I "managed quite successfully to skate around the issue." His comment came in response to the column I wrote about the young social work student who was asked whether she would allow a lesbian couple to adopt a baby. The comment seemed fair and warrants some further thoughts.

Instead of answering the question directly, I tried to point out that it is symptomatic of a deeper and more pervasive concern. I tried to suggest that the problem isn't likely to be solved by simply addressing symptoms. More to the point, the problem is that much of the education and training in the helping professions is taking place within a framework established by post-modern philosophy.

A deteriorating order

This philosophy and its spiritual roots are the driving force behind many things that challenge us, make us feel uncomfortable and force us to deal with issues to which the traditional answers no longer seem appropriate. In many respects, this philosophy is at the heart of the deterioration in the order of things with which we are accustomed. Unfortunately, the vast majority of Christian students at public institutions are ill-equipped to challenge the instructors who have subscribed to this philosophy.

One problem on which this philosophy is focused is how we are to live in a world of vast and apparently irreconcilable differences. Some of its leading spokespersons have been profoundly influenced and shaped by how they have personally experienced some of the calamitous events of the 20th century. Others have come to their position by a rejection of rationalism — the belief that reason is a reliable guide for commonly held truth. Both groups have concluded that the past must be exposed and cleansed of the things that have contributed to these massive conflicts between persons and cultures.

'How must we live?'

Richard J. Bernstein, a leading North American interpreter of this philosophy, suggests that the post-modern philosophers are trying desperately to answer the age old Socratic question, "How must we live?"

My colleague's question was direct and deserving of an answer. "Would you approve an adoption by that lesbian couple?" As we discussed our respective answers, a "probably yes" versus a "probably no" dilemma emerged. Most important, however, there was a recognition that this kind of situation probably wasn't meant to happen. Similarly, an easy No or easy Yes wasn't given much consideration. We both acknowledged the complexity of the issue and the difficulty of arriving at even a tentative answer.

To begin, there are serious questions related to the development of children in this type of relationship; similar questions exist regarding the development of children in abusive heterosexual relationships. Likewise, there are questions about the development of public policy in a radically diverse society. What, or whose, views does the state adopt and by what means does it come to a particular position? On the personal side, what does a public official or civil servant do who disagrees with government policy on this kind of issue?

In the end we both decided that the difference between our respective positions wasn't as great as we thought when we started out, but more than a matter of emphasis. Both of us recognized also that our answer was neither an absolute No nor an absolute Yes.

Jake Kuiken is a registered social worker who lives in Calgary, Alta.

Comment

Pressreview

Carl D. Tuyl

Pressreview

Does he or doesn't he? I bet even his barber doesn't know for sure: will Mulroney run or resign? Papers are trying to pick up signals: he is poised to appoint 10 new senators; he is hitting the trail with campaign-like speeches; his deputy chief of staff, Camille Guilbault, is about to receive a nice appointment somewhere; and political analysts predict that the Reform vote and the Bloc Quebecois will so split the opposition that Monsieur could form a minority government. We'll wait and see.

★ ★ ★

We have entered the NAFTA era, another wait-and-see time. Meanwhile, the House of Commons has closed shop until February. And Alberta has a new premier, one who is not afraid to give the Trudeau finger signal. That signal notwithstanding, it's nice to have a no-nonsense politician like that on the scene.

★ ★ ★

Congratulations to Frere Jacques, who married Lisette Lapointe last week. Maybe it will mellow him a little bit.

I saw this sign on a garbage truck in Toronto: "Satisfaction guaranteed or double your garbage back."

Peter Garvey quoted Tanja Wacyk, a former member of the Ontario Human Rights Commission, in the *Brampton Guardian*: "Even complimentary remarks about a woman's appearance should be avoided." I find that a most depressing comment on our times.

★ ★ ★

The *Halifax Chronicle Herald* reminds us that there is a 215-person Canadian peacekeeping contingent in Cambodia. These soldiers ply the dangerous Khmer Rouge-held jungle rivers without much acknowledgement hereabouts of their contributions.

★ ★ ★

Newfoundland's provincial taxes are the highest in percentages of the basic federal tax — a whopping 69 percent.

A Saint John, N.B., firm was slapped with stiff penalties by Quebec authorities for employing New Brunswick workers on a contract for supplying counter-tops at a Montreal hotel. There is no such thing as free trade in Canada.

★ ★ ★

The *Fredericton Telegraph Journal* reported that 75 people attempted suicide so far this year at the Big Cove reservation in New Brunswick. The aboriginal affairs committee of the House of Commons has recommended that the federal government act immediately to address the overwhelming need for housing in aboriginal communities. The committee cited many "housing horror stories" in its report.

★ ★ ★

External Affairs Minister Barbara McDougall said in a recent speech: "Only those who can think the ridiculous can achieve the impossible." Which means that there is hope for a lot of people, including myself.

There are a lot of people going around giving seminars. Norman Schwarzkopf, the Gulf War's "Stormin' Norman," spoke on leadership at a construction industry symposium in Fredericton. Norman's fee for the appearance was $80,000. They could have had me for half that money.

★ ★ ★

The press prize of the week goes to the *London Free Press*, which published an article on Canada's shadow government. No, it was not about Chretien's faithful, it was about the BCNI, the Business Council on National Issues, whose members have combined assets of more than $1 trillion. Part of that they do not hesitate to spend on powerful lobbying: where do you think the idea of tax cuts for top earners came from in that 1987 white paper on tax policy? Or the cessation of the manufacturers' sales tax, which tax was replaced by our beloved GST? Not from the Moose Jaw Tenants Association, I can assure you.

★ ★ ★

StatsCan has just published *Canada: A Portrait*. The book is full of statistical facts and oddities. One example: Newfoundland is closer to Africa than it is to British Columbia.

★ ★ ★

The *German Tribune* measures the wealth of Western nations and found the U.S. of A. on the top, with Switzerland second and western Germany and Canada third. You didn't know we were that rich, did you? And the *Miami Herald* conducted some very interesting research. Journalists left 10 gift-wrapped packages on benches in shopping malls. Seven were returned to mall security, of which one was stolen by one of those security people; three were just picked up by shoppers and not returned. Six-to-four, honesty wins.

★ ★ ★

The same *Miami Herald's* Israel correspondent had her press credentials suspended by Israeli authorities after reporting on a secretive Israeli commando unit that had planned to kill the leader of the Hezbollah movement in Lebanon.

★ ★ ★

Mr. Boris is certainly getting his colon twisted by the People's Deputies in Moscow. The president was saddled with a prime minister who is sure to put the brakes on Yeltsin's economic reforms. And if you want to know how much things have changed in that country, consider that Buddhist monks are chanting in Red Square right in front of the Kremlin. Old Kamerad Lenin must be tossing about in the mausoleum.

★ ★ ★

Though you are reading this at New Year's, I'm writing this as Christmas (that time lag is due to C.C.'s hard-working staff getting a week off for Christmas). Rather than getting wrapped up in this one-shot, end-or-the-year charity mush it would be nice if we could persevere in more substantial charity for one another. To that long definition of love given by the Apostle Paul, I would have no objection to that addition. So as 1993 begins let's all resolve to treat each other with charity.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and is chaplaincy coordinator in Canada for the Christian Reformed Church. He lives in Kingston, Ont.

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Editorial

How blind should we be to the future?

Here we are stepping into another brand new year. No one has been here before us. Shall we hold hands with those closest to us as we tiptoe into this unexplored territory?

Shall we ask ourselves what kind of year it will be? Do we really want to know or are we perhaps glad that, barring a prophetic vision, we cannot know what it will be like?

A solemn voice from the 18th century belonging to English poet Alexander Pope warns us that it's a good thing that

Heaven from all creatures hides the book of fate...
Or who could suffer being here below?
Oh blindness to the future! kindly given,
That each may fill the circle marked by Heaven.
("An Essay on Man")

Blindness to the future is a fine gift, don't you agree? It makes sure that our focus is where it should be: on the immediate surroundings of time and place.

Focusing on the present is good for us as we set foot on the 1993 continent. Another voice from the past tells us that each day has enough troubles of its own. "Don't worry about tomorrow," Jesus once said to his followers; "tomorrow will worry about itself" (Matt. 6:34).

Was Jesus a pessimist when he said that each day has enough troubles of its own? Don't believe it for a minute. Jesus was not describing the nature of life on earth as a constant string of troubles. He was focusing on people's tendency to worry unduly about future problems.

If you want to focus on troubles, focus only on those you now have, he was saying. There is enough on your daily plate to keep you busy. I can almost hear him scold us in the high-pitched voice of an exasperated mother: "You know something, kid, when it comes to trouble, your eyes are bigger than your stomach. Be satisfied with your present troubles. Take 1993 in bite-sized pieces and chew them well!"

God takes care of you

The clue to the fact that Jesus is not a pessimist comes in the verses that precede Matt. 6:34. Here Jesus talks about birds getting food even though they don't operate canola farms on the prairies, and he refers to lilies being dressed in the most gorgeous clothing even though they don't run textile factories.

If that's how God takes care of birds who have a short lifespan and to plants that are quickly burned or composted, how much more will God look after human beings who spend seventy years combing their numbered hairs while looking in mirrors, O you of little faith?

Looking ahead to the morning

But, you ask, may I not spend just a little time in the future now and then? Yes, you may. Jesus never said: "Sufficient unto the day are the joys thereof." No way.

Anticipation of future joys are helpful to us. They keep us going; they motivate us. Anticipating the birth of a child is what keeps the pregnant mother going. Looking forward to a birthday is what brightens the life of a child. Thinking about graduation, getting married, receiving our pay, meeting a person we have not seen for a long time — all these things are positive, energizing experiences.

There is an even more compelling reason why Jesus never told us to take no thought of future happiness. If he had, how could we be like watchers, eagerly waiting for the bright Morning Star to appear? How could we possibly echo the second-last sentence in the Bible: "Amen. Come, Lord Jesus."

We are a people who have received promises, covenant promises. Why not step into 1993 with the curiosity of a child looking for the fulfilment of some of these promises?

BW

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—provides opportunities for contact and discussion for the Christian community.

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God receives neither cold nor heat from us

Have you made your New Year's resolution yet? I don't want to spoil it for you, but whatever it is you pledge to do or not do, it doesn't make too much difference to God.

"What profit," says Eliphaz, a friend of Job's, "will a human being bring to God? It is [only] to himself that the wise man is profitable." Your New Year's resolution is to your own benefit, not to God's.

In a sermon he once preached on Job, John Calvin agrees with Eliphaz, except he thinks that Eliphaz said it to the wrong person at the wrong time when he addressed Job in his misery. Eliphaz was a lousy comforter. But regardless of his bad timing, it is true, says Calvin, that "we bring him [God] no gain, he receives from us neither cold nor heat (as they say).... If we do well, it will return to us; if we do evil, it will be to our damage; as for God, he always remains in his completeness."

Why does God want us to serve him? So that he will profit from it? Not at all. He does it for our good, says Calvin.

But Calvin admits that our sacrifices are pleasing to God. And he points to Jesus who said that if we do well to the poor, it is as if we did it to him. "Must we not be ravished in admiration that the Lord shows such humaneness toward us?" asks Calvin.

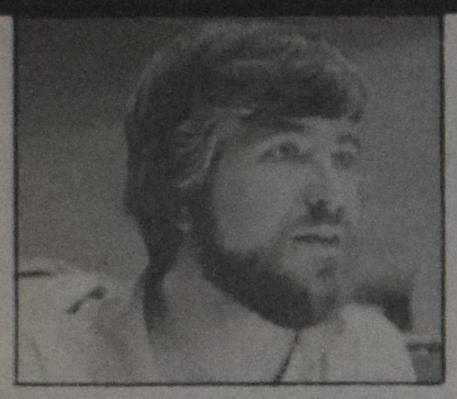
Calvin continues: Whatever good we do, it is like sunshine that comes from above. We only reflect God's goodness when we do good. God loves the good we do because that good comes from him.

Can human beings take away from God's majesty? Can they shorten the boundaries of his kingdom? asks Calvin. The answer is No. But our God, who could make stones praise him if we didn't, loves it when we do good.

Do yourself and your loved ones a favour. Keep that resolution. You may not be able to add cold or heat to God's existence, but it sure warms his heart to see you pursue what is good for you and your neighbour. **BW**

Comment/Letters

Just a moment/Herman Praamsma



"He that knows little, soon repeats it"
(Old English Proverb).

To many people, the Advent and Christmas season is repetition time — a time in which it is increasingly difficult to say anything fresh or new. Christmas music consists generally of the same old thing, and even before Christmas we are probably already relieved when we think of a time in January when we won't have to hear or sing all "those songs" any more. Pastors scratch their heads and wonder how on earth they will be able to put a fresh face on the old message of Peace on Earth.

I suppose that writing a Christmas/New Year's column for *Christian Courier* falls into the same category. What can I say that you haven't heard many times before?

On the other hand, repetition is not necessarily a sign of poverty, mental or otherwise. That old English proverb is not always applicable. Repetition can indicate recurring *need*: we eat three times a day, day in day out; we pray at least as many times; we brush our teeth, sleep daily, and mow our lawns or shovel snow — just to mention a few things we do over and over.

Repetition can also be *educational*: it helps in memorization, in honing the physical skills of an athlete, and in creating excellent typists.

Repetition can also have a *confessional* role: we say our creeds communally with the saints of all ages and places. God's people return to passages in the Bible they know by heart, and some parts the *Heidelberg Catechism* have become part of our souls.

Repetition even fulfils a very necessary *emotional* need: when can we ever stop saying, "I love you," or "I need you"?

Repetition is not such a bad thing after all. But what is it, then, that can make people yawn or fidget or lose interest? It is this: *thoughtless* repetition, a mechanical moving through the various motions, a ritual which has lost its meaning; sleepwalking through a part of your life.

You see, the variable is yourself. The old, old story becomes new when it is received into your heart, embraced with joy and marvelled at with deep wonder. It is not the Sender who is defective; often the receiver is not tuned in properly.

This Christmas season, as we sing, speak, listen, write and act, may it be with intentionality, with the wonder of a child, and with the prayer:

Come, Thou fount of every blessing,
tune my heart to sing Thy grace;
streams of mercy, never ceasing,
call for songs of loudest praise!

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Perplexed at lack of coverage

So, 10 years of Christian liberal arts education at the university level is not newsworthy? I, with Mr. De Graaf, who expressed his opinion in the Dec. 4 issue, was more than a little perplexed at the gross lack of coverage given to Redeemer College's anniversary celebrations of late October. Does it not seem obvious that any major achievement of the college is newsworthy in that it is the only institution of its kind in Ontario and it affects so many of your readers?

On the other hand, the cover of your Dec. 4 issue dealt with an Inuit land claim settlement. Now this event occurred a month earlier and basically affects only a small percentage of your readership. It is also the type of story which was given a lot of attention by any of a number of major dailies when the deal was made. The fact that secular media felt Redeemer's celebration of achievement to be newsworthy and C.C. did not bears some reflection.

It seems to me that by omitting any reference to our anniversary you are failing to meet Objective Four of your six philosophical objectives: "Celebrate the Work of the Spirit." Ten years of Redeemer College indicates much stronger evidence of this work than do many of your other "newsworthy" articles.

Rob Janssens
Student at Redeemer College
Ancaster, Ont.

Tuyl can learn to love Amiel

I cannot let Carl Tuyl's slur on Barbara Amiel (Mrs. Conrad Black) go unchallenged. Before denouncing her and her views (C.C. Nov. 20) he should at least read some of her writings and columns.

Barbara Amiel has consistently stood up for individual rights and the ultimate responsibility of each and every person, and has decried the intrusions of the state in matters of conscience.

While by no means a Christian as we understand the word (she's Jewish), she has stood up for her principles as perhaps we should. When Carl finds out more about her he can't help supporting her in most of her concepts. I suggest he read *Confessions* by Barbara Amiel, published by Totem Books.

Neil Glass
Kleinburg, Ont.

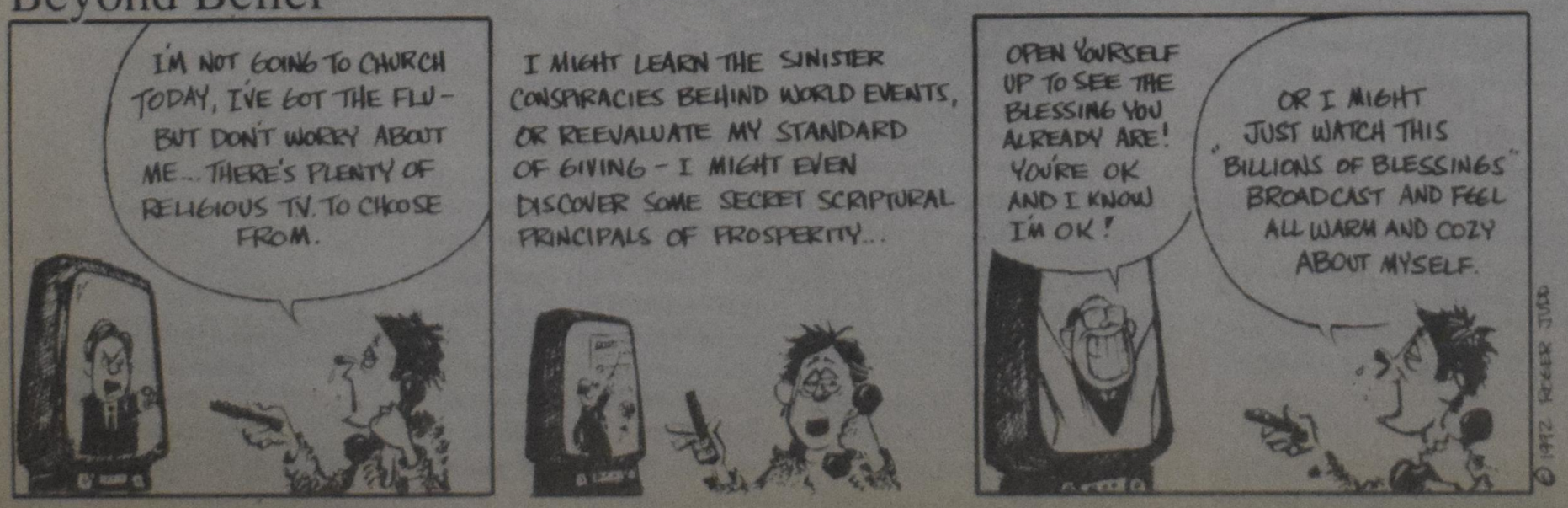
Still appreciates C.C. after 40 years

Sorry that you had to remind me to renew my subscription for my favourite weekly paper. I appreciate it so much that you continue to make our paper attractive, up-to-date, interesting and really build us up in our faith and love to the Lord. Congratulations to all of you in the office. You are doing a fine job....

My wife, Jennie, and I have read *Calvinist Contact (Christian Courier)* since we arrived in Canada in 1952, though she went to be with the Lord last February. (Her joy is now perfect!) Accept the warmest greetings from your friend in Victoria.

John Contant
Victoria, B.C.

Beyond Belief


I'M NOT GOING TO CHURCH TODAY, I'VE GOT THE FLU - BUT DON'T WORRY ABOUT ME... THERE'S PLENTY OF RELIGIOUS TV. TO CHOOSE FROM.
I MIGHT LEARN THE SINISTER CONSPIRACIES BEHIND WORLD EVENTS, OR REEVALUATE MY STANDARD OF GIVING - I MIGHT EVEN DISCOVER SOME SECRET SCRIPTURAL PRINCIPALS OF PROSPERITY...
OPEN YOURSELF UP TO SEE THE BLESSING YOU ALREADY ARE! YOU'RE OK AND I KNOW I'M OK!
OR I MIGHT JUST WATCH THIS "BILLIONS OF BLESSINGS" BROADCAST AND FEEL ALL WARM AND COZY ABOUT MYSELF.
©1992 KEEFER JUDD

Did you know...

...that during the Middle Ages most of Europe used March 25, the Christian observance of the Annunciation (the angel's announcement to Mary that she would conceive Immanuel), to start the New Year. They had abandoned Julius Caesar's 46 B.C. decree that January 1 should start the year. But by 1600 many Western nations had adopted the Gregorian calendar which restored New Year's Day to January 1. Great Britain and its North American colonies didn't do so until 1752.

Comment

Taxes not 'an expropriation of private wealth'

We would like to challenge some of the views of taxation and social justice presented in Clarence Bick's recent column entitled "Robin Hood," (C.C., Nov. 13, 1992). In that column, Bick uses the example of economist Arthur Laffer's story of Robin Hood to draw some conclusions about taxation, prosperity and social justice. In our opinion, Mr. Bick presents a distorted view of taxation and an unbiblical approach to prosperity.

Income tax as expropriation?

Mr. Bick challenges the place of taxation by asserting, via Laffer's story of Robin Hood, that income tax "is an expropriation of private wealth by the public sector." This statement gives us a very distorted picture of both private wealth and the role of the public sector. The statement implies that private wealth ought not to be subject to any outside obligations. The same assumption would apply to business profits. Business has earned its profits without any assistance from the public sector and therefore taxes are an imposition on profits that rightly belong to the business.

This view of taxation reminds us of a conversation overheard by a CPJ staff person this summer in a laundromat in Yellowstone National Park in Wyoming. Several people were discussing the subject of taxation and were grumbling about the high rate of taxation in the U.S. (though the U.S. actually has the lowest taxation rate among Western industrialized nations). At the same time, they were sharing their wonder and amazement at the natural beauty which surrounded them in the park. They seemed quite unaware that the cost of maintaining and preserving this park, which spans into three states, was much higher than the nominal fees they were paying to park their recreational vehicles in the campground. Who pays for Yellowstone National Park? It never occurred to them to ask.

It is wrong to see the public sector as some group out there, unconnected to us, that takes our money and uses it for someone else. We all rely on the services provided by the public sector and we all help pay for them. One of the purposes of taxation is to provide the services we need as a society by pooling our money and tackling the project in an organized and economical way. The benefits provided by this approach include our postal system, health care, education, public parks, armed forces, national transportation system and so on. That's how we each receive our *Christian Courier* each week (though not always as quickly as we hope).

Mutual relationship

In the same way, business could not earn its profits without the services provided by the public sector. Sometimes this comes in the form of direct grants or loans from government to business, such as the $50-million loan guarantee for PWA announced this week by the federal government. In addition, every business relies on services such as the transportation system, the postal service, special tax breaks, a federally regulated and insured banking system and so on. In addition, business depends on the political stability provided by the public sector. For evidence of this one has only to read of the havoc created in the business community in places such as Bosnia, where the stability provided by the public sector has broken down.

Not only does business rely on the public sector, but business operations have significant impact on the public sector. In fact they sometimes generate costs that are borne by individual taxpayers, not by business itself. The Ontario provincial government has paid and will continue to pay millions of dollars to clean up an industrial site in Smithville, Ont., where a company abandoned its leaking PCB tanks, causing the pollution of the local water table. We might call that company's action an expropriation of the provincial taxpayer.

This is not to say that we always agree with either the level of taxation set by the public sector or the priorities set by our government in the use of our tax dollars. We may disagree vehemently with some of the uses of our tax dollars. Hopefully, we take the opportunities available to us to voice our disagreement. But to challenge the principle of taxation *as such*, as expropriation of our private wealth, lacks integrity.

Detail of an oil painting on canvas (1917) by N. C. Wyeth (Brandywine River Museum, Chadds Ford, Pa.)

Robin Hood and his men were legendary English outlaws in Sherwood Forest.

Another argument put forward by Bick, again relying on Laffer, is that higher taxes will reduce work incentive. This relationship, however, between taxes and work effort is not a foregone conclusion. Studies by *other* tax specialists in the '60s and '70s largely discarded the notion that lower tax rates encourage harder work. The conclusions of these studies were in turn challenged by several U.S. studies in the late 70s. More recent studies, including one for the Economic Council of Canada, have again confirmed that even moderately higher income tax rates have little effect on work effort. The top tax rate in Japan, for example, throughout most of the '80s was above 80 percent of gross income and yet no one would accuse the Japanese of not being industrious.

Prosperity and social justice

A final point must be made about the concluding comment in Bick's column in which he asserts that prosperity is necessary for social justice. This assertion reflects the heart of the approach in the government's prosperity initiative. We must first achieve prosperity, we are told, and then we can worry about social justice and cleaning up the environment. The experience of European countries during the 1980s flies in the face of this assertion. These countries experienced *higher* rates of growth in productivity than Canada while spending *more* on social programs, leading the Economic Council of Canada to state, "It appears to us that there is no obvious correlation between successful economic performance and social spending."

Perhaps, instead of looking at Robin Hood, we should learn from the economic relationships among the people of God in the Old Testament and in the early church. They give us a much better example of a historical approach to ensuring that all members of a community are cared for. In the Old Testament we read of the laws of tithing and gleaning, the Sabbatical year in which all debts were cancelled and slaves set free, and the year of Jubilee, in which land was returned to its original owner. These laws were in place to prevent the kind of situation in which there would be such great disparity that a Robin Hood approach to social welfare would be a tempting solution. In the same way, the early Christians shared their material resources with each other, not as charity, but in recognition that harsh economic disparity was a violation of personhood and therefore a break with fellowship in the Body of Christ.

Citizens for Public Justice has always opposed the idea that prosperity should be the goal or aim of public policy. Scripture never speaks of prosperity as a goal to be pursued. Prosperity is most often referred to as an outcome of living according to God's laws for stewardship of the creation and care for our neighbours. Well-being occurs when individuals, communities and social institutions are relating in just and responsible ways. Well-being is not described as an individual or national achievement, but as a blessing from God. In fact, Scripture warns us that when material prosperity becomes a goal in itself, it can blind us to our responsibilities to others.

Are we willing to live by stewardship and care for our neighbours — and risk the blessings of well-being we are promised by God?

Stephanie Baker Collins,
National Researcher
Harry J. Kits,
Executive Director
Citizens for Public Justice
Toronto

Cinema summaries

Marian Van Til

The Muppet Christmas Carol

*Rated **Family***
Stars Michael Caine and Jim Henson's Muppet characters
Based on A Christmas Carol *by Charles Dickens*
A Walt Disney production, directed by Brian Henson

There are perhaps few adults in the Western world who are not familiar to at least some degree with Charles Dickens' instructive Yuletide story, *A Christmas Carol*. Scrooge's name has become synonymous with being miserly; but we are drawn to Scrooge's cheerful nephew, Fred. We sympathize with hard-working but poor-as-dirt Bob Cratchit, for whom Scrooge has so little regard; and our hearts go out to Cratchit's consumptive, crippled young son, Tiny Tim. We know the ghost-form of Jacob Marley, who was Scrooge's equally stingy business partner; and we recognize the ghosts of Christmas Past, Present and Yet to Be, come to teach the miser a lesson so he may yet change his ways and avoid Marley's fate. The story has been read and told, in films, on stage and on television, in a hundred ways.

A Christmas Carol, besides being a riveting story, is a serious moral lesson, some of whose characters can frighten and dismay young children (I recall reacting like that at age five or six when I first heard the story. I didn't want to hear it again until I was older, when I came to enjoy it very much). This Muppet telling is a first, an obvious attempt to address young children's fears and comprehension level. It combines the puppet characters many children know and love with human characters. And it does so in such a way that very young children will both enjoy the story and get its point.

A green Cratchit

Kermit the Frog is Bob Cratchit; Tiny Tim a miniature version of Kermit. Miss Piggy is Mrs. Cratchit. The part of the deceased Jacob Marley has been expanded to the Marley brothers, Jacob and Robert, taken on by elderly curmudgeon critics Statler & Waldorf. Gonzo is author Charles Dickens, but he has a Henson-invented sidekick, Rizzo the Rat, to whom he explains difficult words and concepts in addition to narrative duties. (Wisely, the writers maintain much of Dickens' own language and dialogue; most changes involve additions to Dickens' words.) Countless other Muppets appear as townspeople, carol singers, shopkeepers, Scrooge's "other" employees, and so on. The key role of Scrooge falls to a human, Michael Caine. Caine is quite effective in the role, though playing opposite puppets can't be easy.

I found this stuff took a little getting used to — all this willy-nilly interweaving of Muppets and humans in Victorian England. However, looking around at the many children in the audience, I can't say that they seemed to have that adjustment problem; and the movie is intended for them, after all (one little girl literally danced in the aisle to the film's theme song).

But why were some of the townspeople Muppets and others human? The answer, it seemed obvious, was that there had to be supporting roles for all the Muppet characters, and when they ran out of those they used people. No dramatic principles involved there!

The other drawback to such an enterprise is that the Muppets have static features. There is no way for their faces to register sorrow, joy, or fear, much less subtler emotions. Even animated cartoon characters are capable of visually expressing feelings, but puppets can't. So their bodily movements and voices must do all the work. And those things couldn't wholly get the job done.

'Read the book'

What *was* refreshing about this tiny tots' tale is that its makers didn't feel they had to demolish Dickens' classic piece of literature to make it understandable or "modern." Yes, a few minor elements were changed; and yes, some clever and humorous lines (mostly aimed at adults) were added, as were songs (largely unexceptional) which comment on the action. And the story's "scariness," was toned down. But all that was done while protecting the heart of Dickens' *A Christmas Carol*. When Rizzo wonders aloud to Dickens/Gonzo whether they should let young kids in the audience see a particular "scary" scene, Dickens replies, tongue-in-felt-cheek, "It's ok, this is culture." And while that line was meant to make us adults smile, these film makers are clearly aware of the enrichment that "culture" affords both children and adults. So their rather unusual bit of final advice, via Dickens and Rizzo, to kids watching the film: "If you really liked *this* story, you should read the book!"

Winnipeg's 'Folklorama' wins international awards

WINNIPEG (Canadian Scene) — The organizers of "Folklorama," Winnipeg's annual multicultural festival, are rejoicing over three awards their celebration has been given by the International Festivals Association.

At the association's annual convention held recently in Rotterdam, the Netherlands, Folklorama won a gold medal for the best television public service announcement, a silver medal for promotion, and a bronze for the festival's schedule and contents.

The organizers are also happy with the fact that attendance at Folklorama 1992 was in excess of 511,000, representing a four percent increase over 1991. Two new pavilions joined the festival this year and many of the pavilions were clustered together for easier access by visitors.

A lost Alberta mine will be 'found' in England

EDMONTON (Canadian Scene) — The Lost Lemon Mine is one of the great mysteries of Canada's West. Thousands have searched for what was reputedly one of the richest gold mines in all Canada, but nobody has been able to find it ever since its discoverer, prospector Frank Lemon, lost his reason and could not remember its location.

The legendary mine will be brought to life again in London, England, next year by the Alberta government. It will be the feature attraction at the Ideal Home Exhibition from March 18 to April 12.

The exhibit will feature gold panning — extraction of gold from the soil — and a replica of an Alberta Trading Company store of 1870. In that year Frank Lemon and his partner, "Blackjack," are said to have discovered the mine. It was believed that Lemon murdered Blackjack at the mine and that his act drove him to madness.

Alberta government officials hope that the exhibit, which will also show products made in the province, will increase tourism there and foster business development and international trade.

London's Ideal Home Exhibition atrracted 650,000 visitors in 1991.

Look for our calendar of events on page 19

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Church, Marian Van Til, page editor

Filipinos approach missionaries for Gospel

Pangasinan Province, Philippines (CRWM) — About 50 percent of Pangasinan Province in the northwestern region of the Philippine island of Luzon is under salt water. In fact, Pangasinan translates as "place of salt." This name has special significance for Christian Reformed missionaries in the area who have encountered an evangelism phenomenon that gives meaning to the expression "salt of the earth."

"We had plans to have three worship groups here in five years," says Alex Munro, a native of New Zealand and a missionary with 24 years of experience planting churches in the Philippines. "But in only three years we have about 15 congregations forming."

In contrast to more typical mission work, Filipinos in this province have been approaching the Munros and their mission teammates even before the missionaries have had a chance to reach out to them. Groups of people come form their *barrios* — communities of 50 to 100 homes — asking for missionaries to establish worship centres in their areas and teach them the Bible.

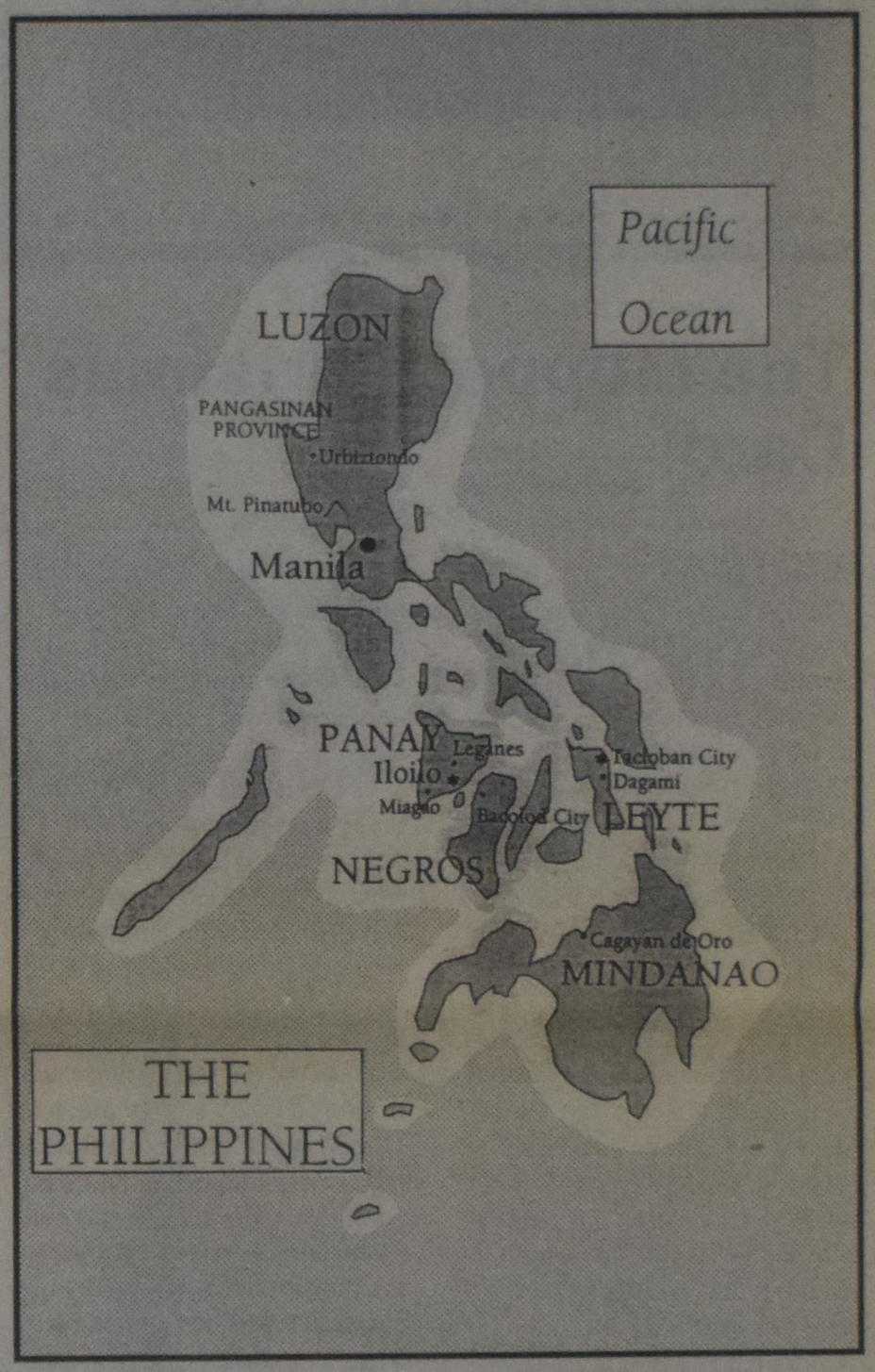
"This is a phenomenon that we hadn't seen in the Philippines in any area where we worked," Munro says. "It's not everyone in the *barrio* — it's maybe ten percent of the people responding. But in each place there is a group of people who strongly desire to learn God's will and do it." "One of the features of this phenomenon is that it's not the missionaries who reach out first with the Gospel," he explains. "As new congregations begin forming, men and women go to their friends and relatives ten miles down the road to share the Gospel with them and tell them what has happened in their community. They invite friends to seminars and eventually their friends want to start new churches."

Natives take leadership initiative too

These laypeople also take the initiative in leadership rather than relying on the missionaries. This means these churches can avoid problems of dependency on the mission as often happens in early church planting efforts. The missionaries can serve as facilitators, training Filipinos for church leadership to help them grow. They have already begun training elders and deacons toward the goal of organizing some of these groups as churches by 1994. The missionaries are inviting assistance in this process from the Philippines Christian Reformed Churches (PCRC), a denomination begun by World Missions in 1962 that now has nearly 100 established and emerging congregations throughout the country.

The Munros are encouraged by the rapid growth of the church in Pangasinan. Each Sunday they enjoy gathering 60 to 80 children at their home for Bible stories and singing. But the veteran missionaries consider the more personal approach the favourite part of their work – fellowship with Filipinos in their homes and presenting them the Gospel for the first time.

"I believe in building a good base," Munro says. "Maybe after 50 years the one church here will develop more than 15 others in Pangasinan. But I'm equally overjoyed to see one congregation prosper with people coming to the Lord."



Send your questions to Peter and Marja

Confidentiality is assured.

Christian Courier

has adopted
six objectives which represent our continuing philosophy

This week we publish Objective 6:

"Our Cultural Task"

Publish articles that show appreciation for the positive unfolding of God's creation and for the gifts of people in various cultural activities: work and play, arts and science."

Railway ministry helps Melbourne graffiti artists

MELBOURNE, Australia (EP) — A unique ministry to disadvantaged youths involved in the graffiti subculture of Melbourne has joined two Christian agencies in a cooperative ministry. Melbourne Citymission and Godspeek Ulturnativart will work in partnership over the next 12 months in development and rehabilitation projects to help young people.

Godspeek Ulturnativart was inspired in 1989 when Melbourne journalist, Noel Buchanan, read about a local youth, Jamie Covill, who lost both of his legs while spray-painting a moving train.

Buchanan quit his job and began riding suburban trains in order to get to know such youths personally. Over the years he has built a relationship of trust with graffiti artists. Many of the individuals Buchanan has come to know are products of good homes and even Christian schools, but all have serious behavioral problems.

Buchanan said that young people use graffiti as a way of crying out for help. He calls their spray art a message to the church and the community.

Melbourne Citymission recognized the value of this outreach, particularly its ability to redirect wasted young lives, spiritually, physically and emotionally. They also recognized that Godspeek Ulturnativart was struggling against the odds without proper field resources and administrative support.

The cooperative ministry was launched recently, appropriately held at a location under a railway viaduct. A 40 x 13 foot billboard space was donated, with some of the best graffiti artists marking the occasion with a huge sign reading, "Jesus carries the can."

A Presbyterian Comments

Robert J. Bernhardt

New Year's resolutions a duty, not an option!

For centuries, the start of each new calendar year has implied a time of personal reflection. In our calendar, January gets its name from the Roman god Janus who had two faces, one looking forward and the other back.

Almost instinctively we pause to reflect on the changes we and the world experienced during the year, and to ponder the unknown future opening before us. While we could do this at any season, the start of a new year seems to prod us to such reflection.

It is interesting that of all the special days celebrated within Protestantism, New Year's is the one with least specific reference to Christ and the life of the Christian church. That is not to suggest that it is wrong for us to celebrate it, it only prompts us to remember how deeply established this New Year's season is in the world as well as the church.

Resolutions in the spirit of the Gospel

In addition to public celebrations, both secular and in the church, many people find this a season to propose resolutions for themselves. Admittedly, many New Year's resolutions are undertaken in jest, but even then they often represent things that people recognize need to be changed within their world.

Personally, I have tended to ignore almost everything associated with New Year's celebrations, but perhaps these are social customs which we do better to sanctify and redeem rather than ignore. As I ponder the implications of a Christian approach to New Year's resolutions the following thoughts come to mind.

If we propose to establish resolutions about our own personal conduct we must do so in the spirit of the Gospel. Resolutions must reflect things that we sincerely desire and purpose to do, not merely ones we feel we ought to do. All such resolutions proposed by Christians, at whatever season they are made, ought to be made in the spirit of seeking God's help in realizing them. God has promised to help us grow in grace through the ministry of the Holy Spirit. What Christian would deny that any effort to live a more sanctified life attempted by human strength alone is surely doomed to failure?

Impact on others

If we propose to make resolutions they must be more than mere self-oriented aspirations for success. Resolutions to truer Christian living need to reflect that we recognize the needs of others. What we say and do has a definite impact on those around us and extends far beyond the circle of our family and friends. Our actions always affect others in the broader family of Christ's church, and even touch the lives of people who live in distant parts of the world and who may have never yet heard the name of Jesus Christ.

When we consider the potential impact of our lives in these terms, perhaps the making of serious Christian resolutions is more a duty than an option.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

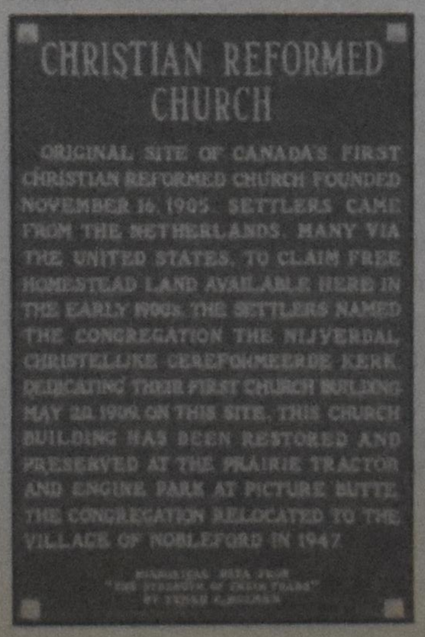
Site of first Christian Reformed Church in Canada honoured

William Buursma

MONARCH, Alta. — Some people say the sun-drenched and wind-swept prairies of southern Alberta are for doers, not dreamers. But the sons and daughters of this area's Dutch immigrant pioneers dared to dream, and now their dream has became a reality: on October 10, 1992, a six ton (13,000 lb.) memorial stone was dedicated at the original site of the first Christian Reformed Church (CRC) built in Canada, the Nijverdal CRC of southwestern Alberta.

The ceremony took place only a few hundred metres from the cemetery where scores of early settlers found their last resting place. Half of the funding for the project came from the nearby Nobleford CRC and the other half from matching grants donated by the province of Alberta.

Ceremony participants included James Zondervan, current pastor of Nobleford CRC, and former pastor Gerald Van Den Berg; Tymen Hofman, the first Canadian-born CRC minister, now emeritus (a son of the Nijverdal CRC in Monarch); Leroy Fjorbotten, the local MLA; and Albert Kooy, the county commissioner and a former Monarch CRC member.


CHRISTIAN REFORMED CHURCH
ORIGINAL SITE OF CANADA'S FIRST CHRISTIAN REFORMED CHURCH FOUNDED NOVEMBER 16, 1905. SETTLERS CAME FROM THE NETHERLANDS, MANY VIA THE UNITED STATES, TO CLAIM FREE HOMESTEAD LAND AVAILABLE HERE IN THE EARLY 1900s. THE SETTLERS NAMED THE CONGREGATION THE NIJVERDAL CHRISTELIJKE GEREFORMEERDE KERK. DEDICATING THEIR FIRST CHURCH BUILDING MAY 28, 1909, ON THIS SITE. THIS CHURCH BUILDING HAS BEEN RESTORED AND PRESERVED AT THE PRAIRIE TRACTOR AND ENGINE PARK AT PICTURE BUTTE. THE CONGREGATION RELOCATED TO THE VILLAGE OF NOBLEFORD IN 1947.

A bit of history

In 1904 the first Dutch settlers arrived in what was then the territory of Alberta. Although they came from several different communities, they all traced their origins to the Dutch province of Overijsel, and most to the town of Nijverdal. In 1905 they organized the Nijverdal CRC, which met in two separate places of worship: one in Monarch and the other in the nearby town of Granum.

The Monarch church building, a sturdy frame structure, was dedicated in May of 1909 and served as the centre of a growing religious community, which within two years included daughter congregations in Granum, Burdett and Monarch.

In 1947 the Monarch congregation voted to relocate and rebuild in the neighbouring town of Nobleford. The Monarch building was moved to the village of Barons where an evangelical congregation used it as their house of worship. Shortly thereafter, the sturdy structure was moved once again, this time to the countryside near Champion where it was converted into a restaurant.

Photos courtesy William Buursma

Rev. Tymen Hofman took part in the ceremony.

Today, after the concerted effort of several determined and visionary individuals and the help of *Christian Courier* (then called *Calvinist Contact*), the first CRC built on Canadian soil has become part of a historic park south of Picture Butte, Alta. There the dreams and memories of several generations linger on.

Ford grant will fund West Bank agricultural programs

WINNIPEG, Manitoba (EP) — The Ford Foundation recently granted over $400,000 to the Mennonite Central Committee to support MCC's agricultural and rural development training programs in the Israeli-occupied West Bank.

According to MCC West Bank country representative John F. Lapp, "Palestinians are trained in integrated social sciences, especially in the agricultural sector. Front-line agricultural specialists do not have broad backgrounds in the social sciences and economics, studies that could be useful in their vocation.

The funds will enable Palestinian agricultural extension workers and scholars to study abroad and take short-term training courses in areas such as agricultural economics and rural sociology.

Features

A picture of Jesus

The characters in the story are fictional, but the location represents Gate 3:16, a Christian drop-in centre in Oshawa, Ont.

Berta Hosmar

What day was it? Gordon sat on the edge of his bed supporting his aching head and surveying the chaos around him. Stale bread on the table, clothes on the floor and empty bottles everywhere. The sour odour of vomit was overpowering, and an overwhelming feeling of repulsion swept over him.

Stumbling, he made his way to the bathroom. What he saw in the mirror were red-rimmed, bleary eyes and stubble at least three days old. Suddenly his unkempt appearance filled him with horror. Here he was, Gordon Baxter, formerly a respected physician, now a chronic alcoholic and a useless and friendless welfare bum. He fumbled in his pockets to see if he had any more money left. He needed a drink to numb the despair. No luck.

He moved towards the window, suddenly trembling, and opened the curtains. The grey daylight made him squint. It was snowing lightly. People were hurrying on the sidewalk, probably shopping for themselves or their relatives.

He also had relatives — an ex-wife and two sons. He hadn't heard from his sons for years. Couldn't really blame them. They had done well and they owed at least some of their success to their dad. Years ago, before the all-consuming desire for alcohol had overpowered his sanity, he had provided well for them. Now there was no room in their lives for an old drunk who had humiliated them time after time.

Well, no sense feeling sorry for himself. Something of the doctor's spirit, still slumbering in him, took over. He needed food and he knew where to get it. He would go to the drop-in centre.

But first he would tidy up this mess. He began to work feverishly and after a while the room looked decent, and the soiled laundry had been stuffed into a garbage bag, ready for the laundromat. Gordon showered and shaved, and now a distinguished-looking gentleman wearing grey cords and a clean shirt left the apartment and joined the pedestrians.

A strolling police officer gave Gordon a searching look. Gordon remembered vaguely that some officers had picked him up when he had passed out somewhere.

As he stepped into the centre a few minutes later, and the aroma of freshly brewed coffee greeted him. A staff member served him a cheese sandwich. Years of good breeding prevented Gordon from wolfing down the food. His heavy depression lifted a little. He liked this place. They treated all visitors with respect here. If you felt like talking, thee was always a listening ear.

On his days of sobriety he was given work to do: answering the phone or stuffing envelopes. They also had a daily Bible study hour here but Gordon refused to attend. He still remembered his stern, joyless pastor thundering from the pulpit that drunks will not inherit the Kingdom of God.

Gordon knew only too well he was destined for hell. How many times had he not been treated for alcoholism, only to fall off the wagon again? "Don't make excuses, and don't try to tell me it's an illness. It's a grave sin," his pastor had told him angrily the one and only time he had gone for counselling. So Gordon had given up on God since God seemed to have given up on him.

Gordon slowly became aware of the people around him. This was a busy place with lots of people coming and going. During this severe economic recession many unemployed people dropped in for a coffee or a chat. Then there were the "regulars" like himself.

He noticed Amy, a drug addict, gobbling up one donut after another, sugar sticking to her face. Probably hadn't eaten for days, just like him.

Young John, borderline retarded, made a few profound statements: "A tall man is as good as a short man" and "Summer is no longer than winter." Couldn't argue with that.

Margaret, a cheerful old lady, was telling an uninterested young man her life's story and then asking him to join her church. "If you feel like praising the Lord you can dance and shout and clap all you want! We're alive in our church!"

A sad-looking young mother with a whiny, snot-nosey child sat in a corner, probably waiting for the counsellor. Gordon's doctor's eye noticed that the child was probably being raised on junk food.

In another corner he noticed Barb. She had been heavily involved in Satanism. Now, a decade later, she was trying to put her life back together again. Her boyfriend, also a street-person, had recently become a Christian. Gordon overheard their conversation.

"Dave, when will you marry me? I already have two of your kids!"

"Barb, you ain't ready for marriage. You ain't a Christian yet and no darn woman is going to come between me and my Lord!"

In spite of himself, Gordon smiled. But then he noticed the frightened look on Barb's face.

He felt suddenly sympathetic. He went to Barb and asked her how she felt.

"I have these horrible nightmares," sobbed Barb. "I see the devil and he pulls me to hell! I'm scared to go to sleep again."

Something stirred in Gordon's lonely heart. In his mind's eye he saw a small boy, lying in bed, rigid with fear. His nanny had told him that if he didn't go to sleep quickly the scary monster under his bed would get him.

Another scene took him to Grandma's house, with Grandma looking in on him, late at night. "How come you're still awake, Gordie?" She had placed her arms around him when he had sobbed out his fears. "What your nanny told you was wicked and untrue. I'll leave a light on and I'll get you my picture of Jesus. We'll hang it on the wall here. When you wake up, you just look at Jesus and you'll know you are safe." Gordon remembered the feeling of utter peace that had flooded him when he woke up during the night and saw the loving eyes of Jesus looking directly at him.

"As soon as I get my welfare check, I'll buy you a picture of Jesus, Barb," he heard himself say, chocking with emotion. "You just put that on the wall in your bedroom — and when you're afraid, just look at Jesus."

Berta Hosmar is a volunteer at Gate 3: 16. She lives in Whitby, Ont.

Emigration by divine appointment and because of 'ten plagues'

William Lensink

In my possession I have a copy of Jan Derk te Winkel's personal diary. In it he made a fascinating entry on July 13, 1846, the day his sister left for America. He wrote: "Emigration is certainly under the direction of him who has appointed the place of our abode. But I cannot see it as a wise move for some people, and not for my sister either."

For a long time I wondered what Scripture verse this catechism teacher-farmer-brickyard operator known as Jan Derk te Winkel was quoting. It turned out to be part of the Apostle Paul's sermon to the Athenians, which can be found in Acts 17:26. As one of his great-grandsons I cannot disagree with his reference to Acts 17:26 and would suggest that the same divine appointment still applies to us who emigrated from Holland a century later.

Amazing parallel

Allow me to illustrate that point.

It has often been said that it took 10 plagues to convince the Israelites to leave Egypt 3,500 years ago as well as for the Egyptians to let them go. Looking back on the post World War II period in the Netherlands, it's not difficult to find an absolutely amazing parallel with the Exodus.

Today, some 40 years later, it's not hard to explain how it took 10 plagues to drive some people out of Holland and for the Dutch government to encourage them to leave.

It never fails to amaze me how the celebrations of the liberation of occupied Holland and the hopes for new beginnings could for many Dutchmen turn so quickly into disappointment, distrust, disgust and a desire to get out of Holland to an unknown future in a strange land.

The Dutch government, which came out of exile from England after their escape in 1940 under premier Schermerhorn and finance minister Lieftink, was largely responsible for shaping the economic conditions after 1945. It is essential to recollect some of the circumstances in order to fully understand their strange decisions. I will list 10 conditions that arose, which for our purpose we may think of as the 10 plagues that drove us to emigrate from Holland.

1. New currency

A war-devastated country required unlimited capital in order for it to rebuild its economy. But since many Dutchmen had illegally made lots of money on the black market during the war, a situation that was upsetting to many others, the government decided to cancel the Dutch guilder, freeze all bank accounts and issue new currency. Local courts were established to investigate whether everyone's possessions had been legally acquired, a process which took far too long and seriously delayed the recovery of the economy.

2. Restricted development

We might think that after a period of occupation and grave restrictions people would be encouraged to invest and build according to their own initiative. Not so. The government opted for a "guided" economy, which controlled and restricted development. Why would 10 million Dutchmen accept maximum government control? you may wonder. The answer lies in the fact that they were used to restrictions after the depression years in the early '30s and the totalitarian regime imposed by Hitler in the early '40s. Yet, as a result, individual initiative and free enterprise were virtually suppressed.

3. Top-heavy bureaucracy

In order to restrict and control development, the Dutch government required a huge bureaucracy and started employing as many people as possible to work for the government. With typical Dutch efficiency and hunger for perfection a government system was devised that severely controlled all sectors of society. The cost of this system was overwhelming, of course.

4. Tax burdens

The Dutch economy, which had been stimulated by Marshall Aid from the U.S.A., was nevertheless burdened by a costly bureaucracy. In addition, Holland lost its colonial revenues when Indonesia declared its independence in 1945. The commercially oriented Dutch economy had depended on the Dutch East Indies to supply an abundance of goods since the early 1500s. The Dutch government could now resort to only one source of income: the people of Holland. Soon the tax burden became unbearable. Saving money was impossible. Emigrants, who wanted to escape this burden, could not get out of the country until their taxes had been fully paid, often at higher rates than normal.

5. Colonial war

Against the advice of the United Nations, the Dutch sent 350,000 troops to Indonesia in order to put down what was considered a rebellion. Indonesia has 50 times the land area that Holland has and 10 times its population. The troops stayed in Indonesia from 1946 until 1949. To avoid military draft, many young men chose to emigrate to other countries. Those who served and returned to Holland often could not adjust to the country of their birth and ended up emigrating as well.

6. Fear of communism

A nation which had lived under the totalitarian regime of Hitler for five years did not quickly lose its distrust of powerful nations. Russia's infamous Red Army had already occupied Estonia, Latvia, Lithuania, Romania, Bulgaria, Yugoslavia, Hungary and Poland. Russia was in a cold war relationship with Western Europe and the U.S.A. The fear of a Red army that was on the move and less than 1,000 km. from Dutch borders made many Dutch families anxious enough to want to flee western Europe.

7. Housing shortage

Many young couples who had postponed their marriage till after the war now discovered that rental housing was totally unavailable. Owning their own house some day seemed out of the question. The rebuilding of factories, public buildings and churches which had been flattened during the war received priority. Building your own house was not possible in such a strictly regimented society. Sharing living quarters with parents presented problems. Many a young couple decided they would rather emigrate than wait several years for an apartment.

8. Few opportunities to farm

There was very little land available for expanding agriculture. The new Ijselmeer polders had not yet been created. The growing number of young, energetic farmers far exceeded the number of available farms. Emigration offered the only hope of ever owning or operating a farm.

9. Distribution system

The hated use of ration coupons for even the most basic necessities — bread, butter, milk, clothing — which was used during the war years remained in effect until 1949. The supply system for groceries was relaxed only to

continued on p. 13 ...

Letters from Moscow

This week we start a series of "Letters from Moscow" by Raymond and Wilma Schraa. The Schraas, a retired couple from Edmonton, arrived in Moscow in early November and will live there until late summer 1993. They are part of a team designated by Christian Reformed World Missions to teach English and Bible to Russian army officers. Their letters will keep us informed of their work and give us a glimpse into Russian culture.

Ray and Wilma Schraa

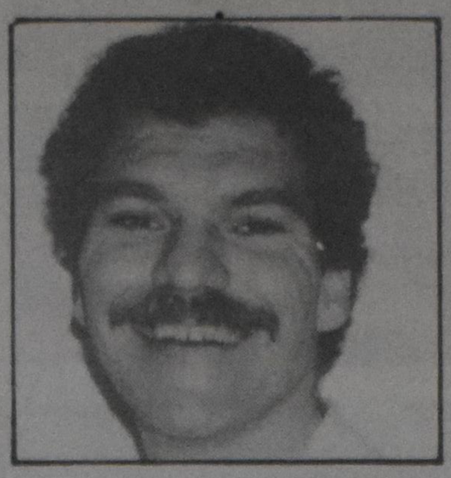
Light snow was falling when our son Jasper started his truck and loaded our heavy, filled-to-the-brim suitcases. It was 6:30 in the morning on November 2. Traffic on the highway was light and good time was made to the Edmonton International airport about 20 kilometres south of the city. The service at the Northwest Airlines counter was efficient and thorough. After hugging our son, daughter and our two precious grandchildren one more time, we were on our way. As we were getting settled in the plane we mused about the direction the flight was taking us. We had offered to serve as volunteers for Christian Reformed World Missions on the island of Guam. The Lord, however, had a different plan. Instead of going to a warm tropical island we were asked to teach English and be a Christian witness to the military in chilly Moscow.

In Chicago, Mikhail Morgulis, the Russian speaker of the Back-to-God Hour, and Gary VanderHart of Sioux Centre, Iowa, joined us. Our plane had arrived late and getting through security took a long time. One of the officials insisted on hand-inspecting all our individual film containers. Finally, satisfied that there was nothing but film inside, she allowed us to proceed. We were the last people to board the bus that took us to the waiting Boeing 747.

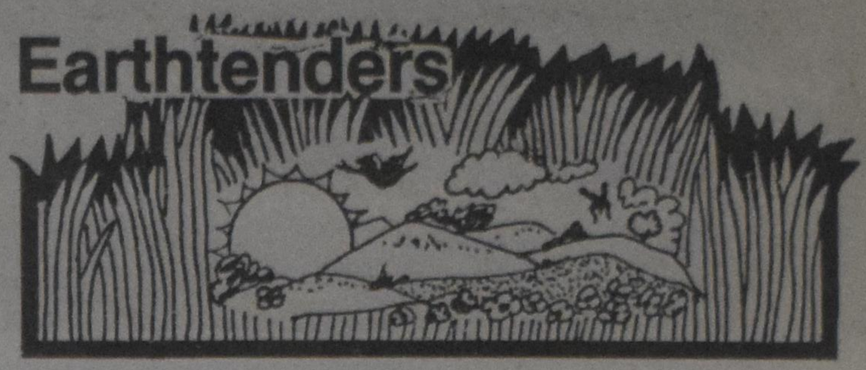
KLM Airlines via Amsterdam brought us to Moscow 20 hours after leaving home. We could hardly see the wing-tip of the plane as we descended through a heavy cloud cover to the Sheremetyevo airport at two o'clock in the afternoon. A blanket of snow covered the ground. Everything seemed dark and dreary with not a ray of sunshine breaking through. On the ground we were enthusiastically and warmly welcomed with a big Russian hug by General Stolyarov and his wife, Helena, as well as by Colonel Yuri. We did not understand what they were saying, but their spontaneous actions made us feel welcome.

At the baggage area we were to fill out a customs declaration. There were no English forms available and so we resorted to a German one rather than tackling Russian. The officers were a great help, manoeuvring our carts with luggage through customs, providing transportation for us and getting us to the place we were to stay. Colonel Yuri asked many questions about who we were, where we had come from and what our team was like. Via an interpreter we were able to communicate. We mentioned that nine more members would arrive from the United States a day later and that we were the only Canadian couple on the team.

We had expected to stay in army quarters, but instead we were taken to a military hotel where a small but comfortable room had been reserved. What a pleasant surprise! We thanked the Lord for a safe trip, a pleasant place to stay and for having our luggage arrive intact.



Harry Spaling



Our place and task in the environment

Making your church a 'creation awareness centre'

Deacons are being challenged to expand their view of diaconal ministry to include stewardship of creation. The All Ontario Diaconal Conference (AODC) organized a workshop on environmental stewardship at its annual meeting two months ago in Brampton. The workshop included a brainstorming session by 23 participants on how to make the local church a "creation awareness centre." Here are some of their suggestions:

1. Ideas for offices and committees of the church

To the diaconate:

— provide opportunities for the home-bound (e.g., elderly, handicapped) to bring recyclable and toxic materials to a collection centre at the church;

— appoint a deacon responsible for gathering environmental information and communicating it to the congregation on a regular basis via a deacon's report;

— set up a display of the seven degradations of creation (see this column, C.C., Oct. 30, 1992).

To the council:

— cut down on number of reports and coordinate the passage of information (e.g., use a routing slip);

— reduce council paperwork by delegating to committees;

— print and copy on both sides of paper.

To the pastor:

— make congregations more aware of God's creation through preaching.

To the worship committee:

— make creation the theme of a worship service;

— produce a folder of special liturgies (e.g., baptism, communion) that can be reused rather than printing new ones on each occasion;

To the catering/dinner committee:

— use (fresh) products that come from the local area to minimize transport and processing;

— ban use of disposable plates, cups and cutlery.

To the property/building/grounds committees:

— install heating controls which permit warming of individual rooms without heating the entire building;

— apply for government grants to make church buildings heat efficient (e.g., insulation, windows);

— convert to natural gas heating (cheaper too!);

— plant trees on vacant church property.

To Cadets/Calvinettes/youth:

— organize nature trips with informative sessions on Christian responsibility for the environment.

2. General ideas for the church

Paper use and recycling:

— place a blue box in the lobby for bulletins and other recyclable paper;

— reuse paper that has a blank side;

— use bulletin boards rather than individual sheets for announcements and news.

Composting:

—make and use composting containers.

Car pooling:

— car pool for services, meetings and church education classes.

Other:

— bring a mug to meetings, as done for some Coffee Break programs;

— use local media to tell the community what your church is doing about creation and encourage participation;

— have a (free) exchange of reusable household items.

Thanks to the participants who provided these great ideas! The idea of making every church a creation awareness centre is credited to Dr. Calvin DeWitt, a professor of environmental studies at the University of Wisconsin-Madison and a member of the CRC. The Evangelical Lutheran Church of America (ELCA) has already recommended such measures to all its congregations.

Will you implement two, or even just one of the above suggestions so that your church will reflect proper stewardship of God's creation?

Harry Spaling lives in Drayton and is a PhD candidate at the University of Guelph, Ont.

Answers about interest rates

Interest rates have been a topic of conversation for as long as I can remember. Here are some common questions and answers on that subject:

What makes interest rates go up and down?

The level of interest rates is determined by the complex interplay of a number of factors. These include the monetary policy of the Bank of Canada, the strength or weakness of the economy, the overall supply and demand for money, the level of inflation, the expectation of future levels of inflation, and currency fluctuations.

When the economy is robust, there is a strong demand for money as individuals spend and businesses expand. Savings or the money supply drops as more is spent. Because interest rates are the "cost of money," these factors tend to drive those rates up.

If the economy expands too rapidly, inflation can be the result. The government and the central bank, in an effort to slow inflation, may raise interest rates so the economy will slow down. But then the economy may weaken. In a weak economy there is a low demand for money; people and corporations tend to save and pay down debt. Inflation tends to be low, thereby removing the need for the central bank to try to fight "inflation."

Recently, downward pressure on our currency has caused the central bank to raise interest rates.

Why have interest rates dropped so far in the last few years?

Due to the combination of a weak economy, low inflation, a relatively strong currency, and central bank policy, interest rates have declined significantly in the past few years.

How do lower interest rates affect my overall financial plan?

If you have debts, lower interest rates are a wonderful opportunity. You can use this period as a time to pay off larger amounts from the principal of your debt with the same amount of cash-flow as when interest rates were higher.

If you are living on the interest from interest-bearing investments, then lower interest rates can be a serious blow. Many people living on interest income have seen their incomes cut in half.

Aren't interest rates exceptionally low now?

Today's interest rates are much lower than they were two or three years ago and even 10-15 years ago. Short-term interest rates have dropped as much as 50 percent or more from their recent peak. However, when compared with interest rates in the decades from the '30s through the early '70s, today's rates are considered normal or even on the high side.

"Nominal" interest rates are the stated rates you see quoted. "Real" interest rates are the difference between nominal rates and inflation. Today "real" interest rates are at approximately six to seven percent and are still at historic highs. For a very brief period in the early '70s and then again in the mid-'80s, "real" interest rates were at the same level as they are currently.

Where are interest rates heading?

People are always asking me where I think interest rates are going. If I knew for sure, I could make a lot of profit. But accurately predicting interest rates consistently would mean being able to predict world events and crises.

If inflation stays low during the '90s and the political and economic conditions stay stable, interest rates may very well stay at today's level or drop. However, these are major "ifs."

In what should I invest under current conditions?

As usual, a balance between interest-bearing investments and equity investments is wise. However, on the interest-bearing side of the portfolio, a wider range of guaranteed securities can add returns. Stripped bonds, money market funds, and mortgage-backed securities are several options that are guaranteed, typically earn higher interest rates but are not commonly used.

Leonard Bick is a financial planner based in Ancaster, Ont.

Emigration by divine appointment

... continued from p. 11

some extent.

10. Lingering scarcity and poverty

The Dutch economy did not provide full employment for all the skilled people as quickly as expected. In general, a state of economic welfare did not return to Holland until the late '50s. The impact of the war had been devastating on the country. All the restrictions added to a general mood of discontent, disappointment and a desire to move to a land reported to be flowing with milk and honey.

These were the main conditions, which for our purpose we may refer to as the 10 plagues, which caused so many Dutch people to leave the Netherlands for an unknown future somewhere else. The Dutch government, which was looking for ways to ease the burden, even encouraged people to leave by assisting them through subsidized boat fares.

Be a blessing

It must be noted that some of the reasons to leave were only temporary reasons. The fact remains that the great exodus out of Holland would not have taken place if some or all of the ten conditions had been absent.

Comments often heard in Holland afterwards were that the government should not have encouraged all those emigrants to leave. Had they stayed, it would not have been necessary to invite guest workers into Holland from Turkey and North Africa, sparing the country many social problems.

The question why some people had the urge to leave and others did not is a matter of continuing debate. Whatever the answer, I believe with Jan Derk te Winkel that those of us who emigrated did so by divine appointment. Whether it was wise for some to leave I cannot say. But I do think that many children and grandchildren benefitted from the decisions of their parents and grandparents to heed the command to go to a land that God would show them and to be a blessing and be blessed there.

William Lensink is a foreman in the technical department for Stelco Inc. in Hamilton. He and his wife Jane immigrated to Canada in 1953. They live in Freelton, Ont.

Colombian Congress passes religious liberty law by wide margin

BOGOTA, Columbia (NNI) — In a near unanimous decision, the Chamber of Representatives of the Colombian Congress approved a new Right to Religious Freedom Law on Oct. 14, guaranteeing non-Roman Catholic citizens religious equality before the law.

The law stipulates that Protestant Christians may now place chaplains in public institutions such as hospitals and the armed forces, and soldiers on active duty may be excused from participation in Catholic rites. Protestants may also offer religious instruction to public school students.

Article 19 of the Constitution, enacted July 4, 1991, states: "Freedom of worship is guaranteed. Every person has the right to liberally profess his religion and to disseminate it in individual or collective form. All religious confessions and churches are equally free before the law."

"But...you cannot change society through just one constitutional article," says Representative Viviane Morales, an evangelical Protestant. "Currently, a concordat exists that establishes prerogatives for the Catholic Church. It was necessary, therefore, that a law develop — almost in a didactic manner — all points of religious liberty. Even though the Constitution establishes it, public functionaries have not always understood the extent of religious freedom."

The bill has just gone to the Senate for ratification, where Morales feels it will encounter the kind of resistance there from Roman Catholic clergy that it did during deliberations in the Chamber of Representatives.

Evangelicals believe the traditional relationship between the Colombian government and the Roman Catholic Church should be substantially revised to conform to present constitutional law.

Meditation/Books

Essays to sharpen your mind

The Best American Essays 1992, edited by Susan Sontag. Bloomington, Ill.: Ticknor & Fields. $14.95, paper; $29.95, cloth. Reviewed by Bill Hutten.

The essays in this collection cover a wide range of topics, from Joan Didion's incisive criticism of press coverage after the Central Park jogger rape/beating incident in New York, to Stanley Elkins wonderful "Some Overrated Masterpieces," a hilarious, literate rant. Other outstanding inclusions are David Rieff's "Victims, All?" a powerful criticism of the so-called "recovery" movement, John Guillory on the university canon, and Patricia Storace's convincing analysis of the casually brutal racism of *Gone with the Wind*.

What characterizes all of the essays in this collection, and what makes them so enjoyable to read, is that each presents a strongly-held and intelligently presented point of view. Television, with its addiction to conflict and immediate impression, is also filled with strongly-held opinion. What differentiates these essays from the ever-present television commentaries is the intelligence, wit and sheer argumentative strength of the authors. These essays are expressions of *ideas*, and of belief in the power of ideas.

Recapturing our heritage

Christianity has an extraordinary intellectual tradition, and one of the greatest failures of the modern church has been its failure to compete in this field. We often seem, as Christians, no longer truly to believe in our own ideas. We no longer seem to believe in our faith's ability to transform the lives of others. When our spokespersons become Jim Bakker and Jimmy Swaggart we have effectively given up on the defense of the faith and have allowed ourselves and our beliefs to be defined by the commercial, manipulative, and finally grotesque language of the idiot box.

Reading these essays makes one aware once again of the transforming power of the idea. The fact that none of the authors in this collection of essays has any clear Christian perspective makes this understanding all the more frightening. We Christians need to once again recognize the power of the Word. Christ was "The Word made flesh," and recognizing this should encourage us to become active participants in the debates around us. Reading this collection is a good start.

Vandervelde to represent evangelicals at World Council of Churches conference

Robert VanderVennen

TORONTO, Ont. — Dr. George Vandervelde has been appointed by the World Evangelical Fellowship (WEF) to participate in a World Conference of the World Council of Churches to be held in Spain in August 1993.

Vandervelde is professor of systematic theology at the Institute for Christian Studies, Toronto. He will be a bridge between evangelical Christians and the members of the World Council of Churches. "I want to foster greater mutual understanding between the WEF and the World Council of Churches by removing misunderstandings and stereotypes," Vandervelde says. He also believes part of his task will be to "attempt to bring the riches of the evangelical heritage to bear on the key issues under discussion."

This is the fifth such world conference but the first in 30 years. Some 350 participants will come from churches all over the world.

At the conference Vandervelde will be one of five members of WEF meeting with representatives of the Vatican to discuss the paper "Roman Catholicism: A Contemporary Evangelical Perspective." The paper was prepared by the Ecumenical Issues Task Force of the WEF, of which Vandervelde has been a member for several years. For this discussion he and a representative of the Vatican have each been asked to prepare papers on the topic "The Authority of Scripture with Particular Reference to Justification by Faith." The discussion is being held at the invitation of the Vatican Office for Ecumenical Relations.

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Friends of God

Wayne Brouwer

Medicine man

"He heals the brokenhearted and binds up their wounds" (Ps. 147: 3).

Over the entrance of the famed Columbia Presbyterian Medical Centre in New York City is this inscription: "For of the Most High cometh healing." Nice words, aren't they? But one wonders how they temper the minds of those who walk beneath them.

Benjamin Franklin once quipped: "God heals, and the doctor takes the fee." John Quincy Adams heard that and told his doctor, "I inhabit a weak, frail, decayed tenement; battered by the winds and broken in upon by the storms, and, from all I can learn, the landlord does not intend to repair!" No fees were collected that day!

Healing is a strange thing. The most obvious wounds and sores are not necessarily the most deadly. And even where doctors attack the traumas of the flesh, they often say that no true healing can take place until the mind, spirit and soul desire restoration. Thomas Moore thought of that when he penned these lines:

Come, ye disconsolate, where'er ye languish!
Come to the mercy-seat! Fervently kneel!
Here bring your wounded hearts!
Here tell your anguish!
Earth has no sorrows that heaven cannot heal!

When fingers don't reach

But our desire for healing doesn't always match the ability of heaven to perform, even through modern medical means. "Gypsy Smith," widely touted evangelist earlier this century, used to preach a powerful sermon based on an incident from his own childhood.

His people worked the fields of hops near Tunbridge, England, he said. One day a force of 50 finished one section and boarded a horse-drawn wagon for transport to the next site. The wagon overflowed with people, singing and laughing. But when they crossed a flooding stream on an old wooden bridge a woman's sudden scream spooked the horses. Crashing against the side of the bridge, everyone was thrown into the raging waters.

There, a young boy caught hold of a horse and then reached for his drowning mother's hand. Their arms flailed desperately but the currents pulled her away to death.

At the communal funeral for 39 victims, crowds gathered in humbling numbers. While officiants droned words of mourning and hope, the boy who lost his mother crawled into the gaping grave, hugged her casket and cried, "Mother! Mother! I tried to save you! I did all a man could do to save you, but you would not let me!"

Beyond doctoring

Gypsy Smith called his sermon "The Saviour of All!" and told how another son reaches for others who are drowning with other arms of mercy. And he does not let them down!

Louis Pasteur knew that the expansion of human knowledge can lead us to excessive self-sufficiency. But he knew, too, that when we probe the inner workings of disease, disaster and death, no science in the world can replace the Great Physician. Pasteur said, " A little science estranges men from God; much science leads them back to him."

Do you want to be healed?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

News

Association helps people who stutter

TORONTO (Canadian Scene) — Stuttering is one of the few disabilities that people still joke about. No more do the popular media make fun of blind people or those in wheelchairs, but people who stutter are still mocked, as in movies such as *A Fish Called Wanda* and *My Cousin Vinny.*

But attitudes are changing, says Jaan Pill. After world-wide protests by organizations for people who stutter, the producers of those films have apologized.

Pill is a founder of a newly formed network of Canadian self-help groups called The Canadian Association for People who Stutter (CAPS). He says that about 125,000 adult Canadians stutter. Recent research suggests problems in coordinating the exact jaw and lip movements needed for fluent speech. For adults there is no cure for stuttering, but treatment enables a large percentage of stutterers to maintain control over their speech and thus communicate effectively.

For young children who stutter early treatment by speech professionals is strongly recommended. Chances for early recovery are markedly higher with early intervention.

Maintenance of fluency of speech is most often achieved by exercising daily over a period of time, says Professor Robert Kroll, a noted speech pathologist. Jaan Pill, who has stuttered since childhood, concurs. "It's not a cure, but you can establish control so you can communicate effectively," he explains. Pill says he gained the confidence to complete his university studies and then get a job as a teacher of handicapped children in Toronto. He has mastered his use of the telephone, which is an object of fear for many stutterers.

CAPS will stage a national conference from July 29 to August 1, 1993, in Ottawa. The conference will feature self-help groups, researchers and speech professionals from across Canada. Anyone interested should contact Jaan Pill at (416) 971-5075.

A 'fuzzy fin' intrigues British Columbians

OKANAGAN LAKE, B.C. (Canadian Scene) — Every summer, at least half a dozen people in British Columbia report new sightings of "Ogopogo," Okanagan Lake's legendary water monster. A few even claim to have captured the slippery whale-like creature on film: a fuzzy fin, the hint of a tail, a shadowy reptilian head.

Pursuers have used everything from submarines to sophisticated sonar readings to try to trace Ogopogo. TV crews from as far away as Britain and Japan have joined the search for Canada's version of Scotland's Loch Ness Monster.

And the 18.28 metre-long Ogopogo is not B.C.'s, or even Canada's, only aquarian monster. Paul LeBlond, a University of British Columbia oceanography professor, specializes in mythological creatures. He says that monsters are believed to inhabit as many as 100 lakes across the country. The real issue, he says, is: "Do we have a lot of monsters in our lakes, or do [we] Canadians have a psyche that predisposes us to see things in our lakes?"

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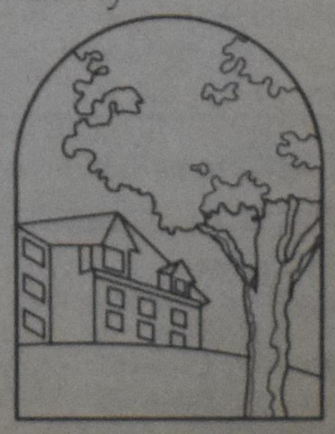

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b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

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Christmas Greetings

HILVERDA-VAN SCHEPEN:
I wish all my children, friends and relatives a blessed Christmas and God's richest blessing in the coming year.
Roelina Hilverda-Van Schepen, R.R. #2, Mealford, ON N0H 1Y0

Births

MILLER (nee SMIT):
With thanksgiving and praise to God, we announce the birth of our fourth grandchild
SARAH MICHELE
born Dec. 10, 1992, at 7 lbs., 15 oz.
We are celebrating her safe arrival with her parents Robert and Suzanne Miller.
Proud grandparents are Clarence and Thea Smit and Dan and Lillian Miller of Newmarket, Ont.
Great-grandparents, Mr. and Mrs. Martin Systsma of Willowdale, Ont., and Mrs. Bertha Smit of Holland Chr. Homes, Brampton, Ont.
The parents' home address is: 177 Parkview Crescent, Newmarket, ON L3Y 2C9

Anniversaries

1953 December 28 1992
Because of God's faithfulness and love, we may celebrate the 40th wedding anniversary of our parents,
HENK and MARY BLOEMENDAL (nee BRUININK)
It is our prayer that God will bless you both in years to come.
Jane & Marinus Noordermeer — Delaware, Ont.
Christine, Monic, Marcel, Benjamin
Bert & Deb Bloemendal — Mt. Brydges, Ont.
Christopher, Devon, Aimee
Henrietta & Henry Swinkels — Niagara on the Lake, Ont.
Neil, Ian, Timothy, Reuben
Ben Bloemendal & Tara Starks — Strathroy, Ont.
An open house will be held on Dec. 28, 1992, D.V., from 8-10 p.m., at the Chr. Ref. Church, Mt. Brydges, Ont.
Home address: 117 County Rd. 14, Mt. Brydges, ON N0L 1W0

Rijnsburg (Z.H.) Thunder Bay, Ont.
Warns, (Fr.)
1942 December 22 1992
Thankful to God our heavenly Father who sustained and blessed them, we announce the 50th wedding anniversary of our parents and grandparents,
JEREMIAS and JELTJE DE VRIES (nee VAN DER VEEN)
We pray that our Lord will continue to bless and care for them. Love and congratulations from your children and grandchildren:
Joanne & Peter Wassenaar
Jeanette & Jim, Sharon & Len, Connie & Dave, Robbie (with Jesus, 1983), Christy, Lynda
Martin De Vries — with Jesus (1974)
Bill & Corrie De Vries
Jerry, Anita, Jennifer, Alena
Wilma & Henry Dekker
Leonard (with Jesus, 1985)
Sandy, Brian, Wesley, Mandy
Open house to be held, D.V., on Dec. 22, 1992, from 2-4 p.m., in the First Chr. Ref. Church, Thunder Bay, Ont.
Home address: R.R. #6, Thunder Bay, ON P7C 5N5

Anniversaries

1952 December 18 1992
SID and ANJE BUMA
Congratulations Mom and Dad, Opa and Oma on your 40th wedding anniversary! May you celebrate many more years together.
Rients & Pauline
Annelise, Jocelyn, Emily
"Live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Eph. 5: 2).
Home address: 6 Noelle Drive, St. Catharines, ON L2M 1M2

1953 January 16 1993
With joy and thankfulness to the Lord we celebrate the 40th anniversary of our parents and grandparents,
KEES and APPIE TIEKSTRA (nee OOSTERHEERD)
May the Lord continue to bless and keep them for many more years.
With love and congratulations from
Fred & Sonya Tiekstra
Stephen, David
Home address: P.O. Box 271, Athens, ON K0E 1B0

1942 December 24 1992
We praise God for the 50 years of marriage of our parents,
LENA and WILLEM WYBENGA (nee NAGTEGAAL)
God has been faithful to us as a family.
Thank you Mom and Dad, for your love, support, and guidance throughout our lives.
May God continue to bless you and keep you for many years to come.
Love,
Joe & Gwen Wybenga
Warren & Carrie (Dale)
Mary & John Hosmar
Jim, Elaine & Richard, Phil
Bill & Rita Wybenga
Nicole, Leanne, Michael
Dick & Mary Lou Wybenga
Andy, Tanya
An open house will be held in their honour on Jan. 9, 1993, from 2-4 p.m., 100 Glen Hill Dr., 10th floor.
Best wishes only, please.
Home address: 100 Glen Hill Dr., Apt. 300, Whitby, ON L1N 8R4

Anniversaries

Congratulations to Pieter and Maartje Vyn (nee Barten) on the occasion of their 50th wedding anniversary!

Opperdoes Aylmer
1943 January 7 1993
"By this I will know that God is for me" (Ps. 56: 9b).
With joy and thanksgiving to our Lord, we joyfully announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,
PIETER and MAARTJE VYN (nee BARTEN)
May God continue to bless you and keep you in His care.
With love from your family:
Annie & John Streutker — Woodstock, Ont.
Mary & Duane (Joshua, Brittany), Charlie & Carrie (Bethany), Patricia & Erin
Wilma & Ralph Driezen — Aylmer, Ont.
John, Peter, Karen
Margaret & John Kriense Lokker — Culloden, Ont.
Jeremy, Ryan, Michael
Ralph & Tina Vyn
Christine, Scott, Brian
Home address: 68 Caverly Rd., Aylmer, ON N5H 2P4

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Obituaries

April 19 Oct. 30
1947 1992
"I have fought the good fight. I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness with the Lord, the righteous judge will award to me on that day — and not only to me, but also to all who have longed for His appearing" (2 Tim. 4: 7).
After a long struggle with cancer, the Lord took home at His appointed time His dear child,
RIA WINKELHORST (nee VELTMAN)
Dearly beloved wife of Bill Winkelhorst.
Dear mother of:
Stacey & Stan Siebinga
Lori & Jake (fiancé)
Paul & Kathy (friend)
Tammy & Pete (fiancé)
Dearly beloved daughter of Mrs. Lubbie Veltman and also dearly beloved daughter-in-law of Mrs. Grace Winkelhorst.
Dear sister and sister-in-law of:
Evert & Fay Fledderus
Luke & Alberta Veltman
Henry Postma
Henry & Diane Kuipers
Albert & Lori Veltman
Alard & Lubbie Banga
Lambert & Alice Veltman
nieces and nephews.
Predeceased by her Dad, June 1990, and sister Annie in 1968.
The funeral took place on Nov. 2, 1992, at Fellowship Chr. Ref. Church, Brighton, Ont. The service was conducted by Pastor Henry Steenbergen.
Correspondence address: Mrs. Lubbie Veltman, R.R. #2, Carrying Place, ON K0K 1L0

Obituaries

1909 1992

"The Lord is my Shepherd, I shall not want ..." (Ps. 23).

On Tuesday, Dec. 15, 1992, at Alliston Hospital,

JANTJE TE NYENHUIS
(nee VAN WIEREN)

was taken to the Lord, at the age of 81.

Beloved wife of Gerrit te Nyenhuis.

Dear mother of:
Maaike & Rinze Brandsma
Gerry & Gerty Nyenhuis
Atze & Betty te Nyenhuis
Andy & Jani te Nyenhuis
Eric & Corrie Nyenhuis
Hilda & Bob Haak
Albert & Sya Nyenhuis
Edna & Bas Brouwer
Nick & Betty Nyenhuis
Nancy & Eric Brouwer
Michael te Nyenhuis
John Nyenhuis

Dearly loved grandmother to 33 grandchildren and 20 great-grandchildren.

Predeceased by two grandchildren.

Funeral service was held at Alliston Chr. Ref. Church, on Thursday, Dec. 17, 1992, at 1:30 p.m.

Correspondence address: Box 716, Alliston, ON L0M 1A0

Miscellaneous

THE CONSULATE-GENERAL WOULD LIKE TO GET IN TOUCH WITH THE FOLLOWING INDIVIDUALS:

HAMMER, H. , born April 3, 1928, immigrated to Canada on March 20, 1928, last known address in the Netherlands: Waterhuizerweg 52 in Haren (GN).

PEILS, Poulus, born September 5, 1923 in Driel, immigrated to Canada 1955, last known address in Canada: 1324 Cadar Street, Oshawa, Ontario.

SCHIMMEL, E.V. Dagnelie Geraldine born October 7, 1946 in Rotterdam.

SCHIMMEL, Gerrit Jan, born January 11, 1947, in Batavia, Indonesia.

STAP, Johanna Willhelmina, born October 4, 1935 in Rotterdam,, immigrated to Canada October 28, 1955, last known address in Canada: 275 King Street East, Toronto, Ontario.

VAN DER MEER, Albert, born September 4, 1914 in Den Helder, immigrated to Canada on March 3, 1965, last known address in Amsterdam.

CONSULATE GENERAL OF
THE NETHERLANDS
1 DUNDAS ST. WEST,
SUITE # 2106, BOX 2
TORONTO, ONTARIO
M5G 1Z3
PHONE: (416) 598-2520
FAX: (416) 598-8064

Teachers

Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to:

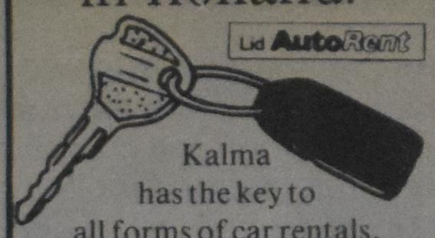
Agassiz Christian School,
Box 3230, Agassiz, BC
V0M 1A0
Attn.: Education Committee

Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, **a full-time position in French 4-12.** Please address enquiries/resumes to the **principal, Mr. Evert Vroon, c/o B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0**

Miscellaneous

Want to rent a car while in Holland?

Ltd AutoRent



Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

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Fax (31) 5120-32324

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($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East **($1.50).**

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L7R 3Y8

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Sid Vandermeulen

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Prov.: _____

Code: _____

mail to:
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Teachers

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

We love early birds!

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Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

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Teachers

Clinton and District Chr. School will have an opening for

PRINCIPAL

starting the 1993/94 school year. Clinton is located approximately 75 km. north of London, 18 km. east of the sandy Lake Huron beaches and only a short 45-minute drive from the famous Stratford Festival.

Our ten-room school with full-size gymnasium, has 218 students at the moment with a staff of nine full-time and two part-time teachers.

If you are interested, please send your application with complete resume to the Search Committee

c/o Mr. Ralph Schuurman, Principal
P.O. Box 658,
Clinton, ON N0M 1L0
Tel.: (519) 482-7851

Miscellaneous

Calvin College Makes Students 'Unfit' for our World

James Vanden Bosch came of age during the 1960s in the quiet and decidedly non-countercultural village of Zeeland, Michigan. He is a professor of English at Calvin College, his alma mater. He is widely known on the campus for his booming bass voice and piercing wit. He does not look the part of a radical.

Yet listen to him thunder about his vocation at Calvin in an address to his faculty colleagues at the opening of the 1992-93 academic year:

"One purpose of Calvin College is to 'unfit' our students for present society and culture."

Countercultural stuff? Radically Reformed words? What does it mean?

It's simple, says Vanden Bosch. "We should be glad to be at work in the world, but not at ease in it or uncritical of it. This culture is in general so hostile to God's will. A Calvin education should 'unfit' students for a broken world."

Vanden Bosch takes inspiration for his teaching mission not from the slogans of the '60s, but from the dangerous and difficult demands of biblical Christianity: Be not conformed to this world, but be transformed by the renewing of your mind.

At Calvin, where faithful teachers make students "unfit" for a fallen culture, Vanden Bosch is a perfect fit.

For additional information, write: Calvin College Admissions Office, 3201 Burton Street SE, Grand Rapids, MI 49546, or call 616-957-6106 or 1-800-688-0122.

CALVIN

BIBLE CURRICULUM PROJECT

The Canadian Curriculum Council has approved a project to write two ***Teacher Guides*** for a high-school Bible program, one in Old Testament studies, one in New Testament studies.

The **Teacher Guides** will:
- follow an approved content outline;
- provide for an inductive study of the Bible itself;
- include the use of a range of student resources;
- provide student handouts;
- develop a variety of learning strategies for various learning styles.

Timeline: A contract will be signed in February. The project is expected to take the equivalent of one-half year full-time and is to be completed during the 1993-1994 school year.

Remuneration: This will depend on the writer's qualifications.

We invite applications from interested teachers and writers. Deadline for applications: **January 29, 1993.**

For further details, please contact:
Project Director
Herman Proper
Ontario Alliance of Christian Schools
777 Hwy. #53 East
P.O. Box 7220
Ancaster ON
L9G 3L4
Phone: (416) 648-2100 Fax: (416) 648-2110

Contingent on availability of funding from the Canadian Christian Education Foundation.

Events

Calendar

Dec. 23 Christmas concert by the O.C.M.A. (Leendert Kooy directing), with organist Andre Knevel, 8 p.m., Rehoboth CRC, **Bowmanville**, Ont. For info./tickets call: (416) 636-9779.

Dec. 23 Concert by the Christian Choir "New Life" at 7:30 p.m., Maranatha CRC, **St. Catharines**, Ont. Program includes: "Joy — the gift of God" arranged by Don Wyrtzen.

Dec. 27 City-wide hymnsing, 8 p.m., First CRC, **Sarnia**, Ont. Songleader: Rev. Jake Kuipers. Special music: Con Spirito Mixed Choir.

Dec. 29 "Sing Alleluia," a concert by the Ambassadors Male Chorus, with organist Paul Grimwood and baritone Harold de Haan. At 8 p.m., First CRC, Charlton & Hess, **Hamilton**, Ont.

Jan. 14-Feb. 12 Artist Greg Curnoe exhibition of paintings at Redeemer College, **Ancaster**, Ont. Opening **Jan. 14** at 7:30 p.m.

Jan. 23 New Year's concert by the Con Spirito Choir (Sarnia), with organist Andre Knevel and flautist Carolyn Stronks. At 8 p.m., Christ's Church Cathedral, 252 James St. N., **Hamilton**, Ont. Tickets: (416) 648-6585/3170.

Feb. 5 Organ/Trumpet recital by organist Christiaan Teeuwsen and trumpeter Stuart Laughton. At 8 p.m., Redeemer College Auditorium, **Ancaster**, Ont. For tickets, phone (416) 648-2131.

Feb. 28 A Redeemer College home-coming concert for the choir. Conductor: Christiaan Teeuwsen. At 8 p.m., Redeemer College Auditorium, **Ancaster**, Ont. Freewill offering.

Help Wanted

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Miscellaneous

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Write: Christian Stewardship Services
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Toronto, ON M5S 2G8
(416) 598-2181

CSS

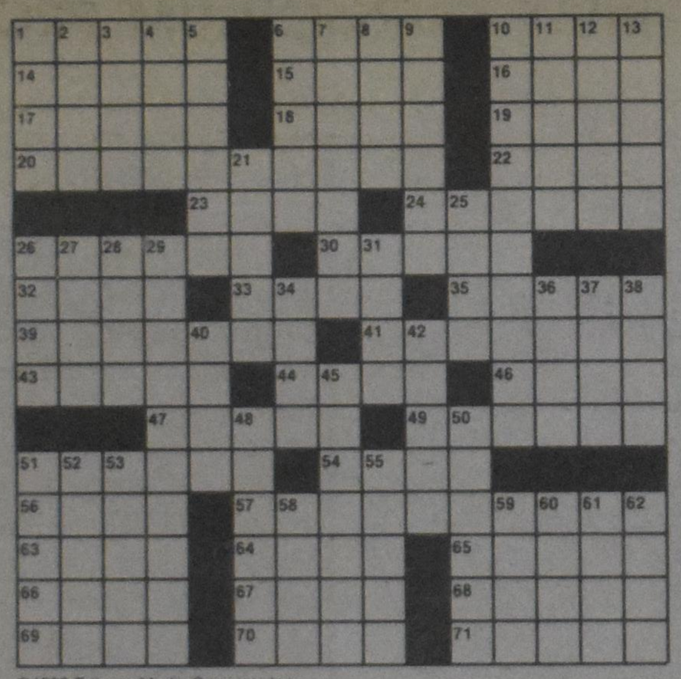
Church News

Christian Reformed Church

Calls accepted

— As a seafarers' chaplain for Classis B.C.-N.W. (First, Vancouver, calling church), Rev. Simon Wolfert of Grace, Scarborough, Ont.

THIS WEEK'S PUZZLE by Melvin Kenworthy



ACROSS
1 No — (easily done)
6 Siberian river
10 Practice boxing
14 Merle of "The Waltons"
15 "To —, and a bone..."
16 El —, Tex.
17 Firebug's work
18 Head of France
19 Within: pref.
20 Highway menace, perhaps
22 Blue-pencil
23 Hack
24 — of Lebanon
26 Kit or Johnny
30 "—, you'll like it!"
32 Soaking
33 Ancient Gr. city
35 Bay window
39 Free
41 Hooky players
43 City on the Willamette
44 Creative thinking
46 Bog material
47 Not too bright
49 Attacks
51 Ultimatum phrase
54 Cripple
56 Salami outlet
57 Traffic regulators
63 Ancient Asian kingdom
64 Acrid
65 Puccini work
66 S.A. monkey
67 Ireland
68 Evil city
69 Printing term
70 Pro —
71 Sarcastic

DOWN
1 Red and Black
2 Woof's partner
3 Gaelic
4 Lily plant
5 Be inclined
6 Rubber tree sap
7 Hermit
8 Alliance acronym
9 Government office
10 Road dangers of a kind
11 Zoo favorite
12 Bustling about
13 Haley work
21 Men from Copenhagen
25 Vowel sequence
26 Traffic jam ingredients
27 Befuddled
28 Croissant
29 55 or 65 mph?
31 Appraise
34 Garlands
36 Arrow poison
37 Coup d'—
38 Landing ships
40 Singer Ed
42 Violent
45 Fault
48 Squatter
50 Carve in relief
51 Author Clifford
52 Ignited again
53 Make jubilant
55 Sicilian volcano: var.
58 Beyond: pref.
59 Informed
60 Care beginner
61 Urge
62 Identical

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Last week's puzzle

S	L	I	D		L	A	D	I		T	B	O	N	E
M	I	N	I		A	R	I	D		R	E	C	U	R
A	T	A	P		R	O	S	E		I	R	A	T	E
S	H	I	L	L	Y	S	H	A	L	L	Y			
H	E	R	O	I	N	E			A	L	L	D	A	Y
			M	M	X		N	A	P	S		I	R	E
	A	R	A	B		S	O	L	O		U	S	M	A
	S	I	T	O	N	T	H	E	F	E	N	C	E	
Y	I	P	S		A	L	O	E		P	S	S	T	
A	D	E		S	C	O	W		S	S	T			
Z	E	N	I	T	H			T	H	O	R	E	A	U
			B	E	O	F	T	W	O	M	I	N	D	S
A	G	R	E	E		L	O	A	D		P	S	A	T
V	I	T	A	L		I	R	I	D		E	U	G	E
E	N	E	M	Y		T	O	N	Y		D	E	E	D

When help is needed.
The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community

Please support your local Red Cross branch

The Canadian Red Cross Society

Brouwer knighted by the Dutch government

Robert VanderVennen

SCARBOROUGH, Ont. — For his "outstanding service to the Dutch Community" in Canada, Jack Brouwer of Scarborough has been honoured with the Order of Orange Nassau by Queen Beatrix.

The award was presented in the Netherlands a few weeks ago but the ceremony was repeated recently in Grace Christian Reformed Church, Scarborough, Ont. The repeat presentation was led by Dutch consul-general Domenique Bauduin and assisted by consular officer Gerrie Schnitzler. Both Brouwer and Schnitzler are members of Grace church.

Photo: Wim Van Duyn

Jack Brouwer (r) is congratulated upon receiving the Order of Orange Nassau by Dutch Consul-General Domenique Bauduin, Gerrie Schnitzler and Lenie Brouwer.

Since January 1973 Brouwer has been the Canadian representative of the Dutch World Broadcasting System (Radio Nederland). He has contacted radio stations throughout Canada to promote their broadcasting of programs originating in Canada or in Hilversum, the Netherlands. Programs are available in English, Dutch, French, Spanish and Portuguese.

The 30-minute Dutch Canadian programs contain cultural material, including music which may be classical, jazz or light music, and news commentary. Some of the stations broadcast the programs in the Dutch language, while others prefer the English version.

Also cited for Dutch Christian broadcast

Another significant service included in Brouwer's citation is his production of the weekly half-hour Dutch-language program *Zingend Geloven*. He took over production of this program 11 years ago, working under a nonprofit board chaired by Mr. Anne DeBoer. The program is broadcast each Saturday morning at 8 a.m. on Toronto's station CHIN-FM.

Each program includes a four-minute meditation brought by pastors of various churches, an upbeat greeting, bits of news, some poetry read by Brouwer or his wife Lenie, and music. The program has a clear Christian witness presented in a winsome way.

Listeners to *Zingend Geloven*, now numbering some 20,000, include two kinds of people, says DeBoer. One group is Christians, with whom Brouwer has a special gift of communicating. The other group is mainly elderly Dutch immigrants who have no church connection. They may have gone to Sunday school or church as children, and they are touched by the Dutch gospel songs. Many of them are bereaved and lonely and have suffered in various ways. A number of these people have become Christians. For listeners who are in Toronto-area hospitals, each week the name and phone number of the Dutch-speaking Christian Reformed hospital chaplain, Rev. Gerald Ringnalda, is given. He calls on people who have responded and has conducted a number of funerals of such people.

Brouwer has just retired from his Radio Nederland duties but hopes to continue the service to Canadian radio stations with a somewhat different program known as "Holland Calling." This will become a Christian radio program which he hopes will be carried on a larger number of stations as a public service feature.

With Brouwer's retirement, Dutch national radio will no longer have a staff representative in Canada. His former employer has generously permitted Brouwer to keep all his broadcast studio equipment and his large library of recorded music. This will permit him to continue these other broadcast ministries. He and Lenie will also continue their subscription program of providing cassette tapes of Dutch-language church services, a ministry which is regularly advertised in *Christian Courier*.

Comparing Quebec with the rest of Canada

Bill Fledderus

MONTREAL — According to the *Montreal Gazette* some surprising differences show up when polls taken in Quebec are compared with national polls. For example 25 percent of Quebecers (apparently of both mother tongues) claim to like jazz, while a national survey shows that the cross-Canada figure is closer to 16 percent. Twenty-five percent of Quebecers eat dessert every day, while only 14 percent of Canadians do. Quebecers drink a reported 45 percent of all V-8 juice sold in Canada, though the province boasts little more than 25 percent of the population. Thirty-six percent of all Canadians say they use antacids, compared with 19 percent of Quebecers. Quebecers are reportedly less likely to have pets, but those who have pets are more likely to have birds.

Other studies report that anglophone Canadians make twice as many long-distance phone calls as francophone Quebecers do. Over 62 percent of Quebec francophones say homosexuality is acceptable, compared with 45 percent of anglophone Canadians; 34 percent of Quebecers reportedly believe extra-marital sex is acceptable, compared with 17 percent of other Canadians. And English-speakers reportedly spent an average of $429 on clothes last year, while French speakers spent $511. (The surgeon-general recommends that all poll results be taken with a grain of salt.)

News Digest

Two-thirds believe in the devil

WINNIPEG — Readers who appreciated Klaas Runia's recent C.C. articles on the devil may be interested to know that according to 1990 and 1978 Gallup polls, roughly two-thirds of Americans continue to believe in the existence of the devil.

In the 1978 poll, 34 percent of respondents said they see the devil as a personal being who directs evil forces and influences people to do wrong, while 36 percent said they see the devil as an impersonal force. Only 20 percent went so far as to say that the devil does not exist, and 10 percent expressed no opinion. In the 1990 poll, just under 50 percent said they believe people are sometimes possessed by the devil.

TV news gave Reform Party good coverage

VANCOUVER — News coverage of the Reform Party on the CBC and CTV networks has been consistently favourable over the past four years, according to a study by the National Media Archive (NMA), a right-leaning media watchdog. Between 30 and 40 percent of descriptions of the Reform Party and its policies were judged to be "neutral." Between 70 and 80 percent of statements were judged to consist of "positive commentary."

Very little of the coverage examined traditional Western protest movements or discussed Western alienation, says Lydia Miljian, director of NMA and the principal researcher of the study. Despite the regional roots of the party, television news presented the organization as a viable national party and allowed party leader Preston Manning to speak for himself, she says.

Two years of trash only 121 litres

SYRACUSE, N.Y. — The Burger family has it easy — they only have to take out the garbage once every few years. The family recently invited television camera crews and news reporters to witness their biannual trip to a Syracuse-area landfill site, where they dumped a small 121-litre (32 gallon) can of refuse, their total garbage from the past two years.

"We avoid waste by shopping only for durable necessities," says Chris Burger, "and we often recycle by taking things apart — removing plastic from metal, etc."

A municipal politician presented the family of four with a certificate honouring their recycling efforts.